

# NAISHKARMYA SIDDHI



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# **CHAPTER 1**

***100 Verses***

आब्रह्म-स्तम्बपर्यन्तैः सर्वप्राणिभिः सर्वप्रकारस्यापि दुःखस्य स्वरसतः एव जिहासितत्वात्, तन्निवृत्त्यर्था प्रवृत्तिः अस्ति स्वरसतः एव। दुःखस्य च देहोपादानैक-हेतुत्वात् देहस्य च पूर्वोपाचित-धर्माधर्ममूलत्वात् अनुच्छित्तिः। तयोश्च विहित-प्रतिषिद्धकर्ममूलत्वात् अनिवृत्तिः। कर्मणश्च राग-द्वेषास्पदत्वात्, रागद्वेषयोश्च शोभनाशोभन-अध्यासनिबन्धनत्वात्, अध्यासस्य च अविचारित-सिद्ध-द्वैत-वस्तुनिमित्तत्वात्, द्वैतस्य च शुक्तिकारजतादिवत् सर्वस्यापि स्वतस्सिद्ध-अद्वितीय-आत्मानवबोधमात्र-उपादानत्वात् अव्यावृत्तिः। अतः सर्वानर्थहेतुः आत्मानवबोध एव। सुखस्य च अनागमापायिनः अपरतन्त्रस्य आत्मस्वभावत्वात् तस्य अनवबोधः पिधानम्। अतः तस्यात्यन्त-उच्छित्तौ अशेषपुरुषार्थ-परिसमाप्तिः। अज्ञान-निवृत्तेश्च सम्यग्ज्ञानस्वरूपलाभमात्र-हेतुत्वात् तदुपादानम्। अशेष-अनर्थहेत्वात्मानवबोध-विषयस्य च अनागमिक-प्रत्यक्षवादि-लौकिकप्रमाण-अविषयत्वात्, वेदान्त-आगम-वाक्यादेव सम्यग्ज्ञानम्। अतोऽशेषवेदान्त-सारसंग्रह-प्रकरणमिदम् आरभ्यते। तत्र अभिलषितार्थ-प्रचयाय प्रकरणार्थ-संसूत्रणाय च अयमाद्यः श्लोकः।

*ā-brahma-stamba-paryantaiḥ sarva-prāṇibhiḥ sarva-prakāraṣyāpi duḥkhasya svarasata eva jihāsitatvāt tan-nivṛtṭy-arthā pravṛttir asti svarasata eva. duḥkhasya ca dehopādānaika-hetutvād dehasya ca pūrvopacita-dharmādharmamūlatvād anucchittīḥ. tayoś ca vihita-pratiṣiddha-karma-mūlatvād anivṛtṭīḥ. karmaṇaś ca rāga-dveṣāspadatvād rāga-dveṣayoś ca śobhanāśobhanādhyāsa-nibandhanatvād adhyāsasya cāvicārita-siddha-dvaita-vastu nimittatvād dvaitasya ca śuktikā-rajatādi-vat sarvasyāpi svatas-siddhādvitīyātmanāvabodha-mātropādānatvād avyāvṛtṭīḥ. ataḥ sarvānārtha-hetur ātmanāvabodha eva. sukhasya cānāgamāpāyino 'para-tantrasyātma-svabhāvatvāt tasyānavabodhaḥ pidhānam. atas tasyātyantocchittāvaśeṣa-puruṣārtha-parisamāptīḥ. ajñāna-nivṛtteśca samyag-jñāna-svarūpa-lābha-mātra-hetutvāt tad-upādānam. aśeṣānārtha-hetv-ātmanāvabodha-viśayasya cānāgamika-pratyakṣādi-laukika-pramāṇāviśayatvād vedāntāgama-vākyaḥ eva samyag-jñānam. ato 'śeṣa-vedānta-sāra-saṁgraha-prakaraṇam idam ārabhyate. tatrābhilaṣitārtha-pracayāya prakaraṇārtha-saṁsūtraṇāya cāyam ādyaḥ ślokaḥ.*

Since all creatures from Brahma down to the clump of grass desire instinctively to avoid every kind of suffering, they endeavour of their own accord to remove it. But suffering is not removed because it is due to embodiment, which, again, is caused by merit and demerit accumulated in the past. The latter do not cease because they are due to the performance of prescribed and prohibited deeds. Deeds are due to desire and aversion, and desire and aversion arise because of the superimposition of goodness and badness [on the things of the world]. Superimposition, again, arises from duality due to absence of inquiry. And duality, which is like the silver seen in a shell, does not cease, because it is caused only by ignorance of the Self-established, non-dual Self. So the ignorance of the Self alone is the cause of all evil. Ignorance conceals bliss which, being of the nature of the Self, has no beginning and end, and is not dependent on anything else. So when that [ignorance] is totally destroyed, there is complete fulfilment of all human ends. Since the destruction of ignorance takes place only through the attainment of right knowledge of the Self as it is, the latter must be acquired. As the Self – about which there is ignorance exists as the cause of all evil – cannot be known through those scriptural texts which do not produce immediate knowledge as well as through empirical sources of knowledge, right knowledge can be obtained only through the Vedanta texts which constitute scripture. So this manual, which is the summary of the essence of the entire Vedanta, is being written. Here comes the first verse [which is a prayer] for the spread of what is taught in this book [through the teacher – disciple tradition] and also for indicating briefly the teaching of this manual. [Introduction – Chapter 1 – Verse 1]

## Chapter 1 - Verse 1

खानिलाग्न्यब्धरित्र्यन्तं स्रक्-फणीवोद्गतं यतः ।  
ध्वान्तच्छिदे नमस्तस्मै हरये बुद्धिसाक्षिणे ॥ १ ॥

*khānilāgny-ab-dharitry-antaṁ srak-phaṇivodgataṁ yataḥ  
dhvānta-cchide namas tasmai haraye buddhisākṣiṇe*

I offer obeisance to Hari, the destroyer of darkness and the witness to the intellect, from whom the world consisting of ether, air, fire, water, and earth has arisen like a snake from a garland. [Chapter 1 – Verse 1]

## Chapter 1 - Verse 2 - Introduction

स्वसम्प्रदायस्य चोदित-प्रमाण-पूर्वकत्व-ज्ञापनाय  
विशिष्टगुण-सम्बन्ध-सङ्कीर्तन-पूर्विका गुरोः नमस्कारक्रिया ।

*sva-saṁpradāyasya codita-pramāṇa-pūrvakatva-jñāpanāya  
viśiṣṭa-guṇa-saṁbandha-saṁkīrtana-pūrvikā guror namaskāra-kriyā*

With a view to indicate that his tradition (or what he has known) proceeds from the requisite authority [viz. his Teacher], the author, praising the excellent qualities of his Teacher, offers obeisance to him. [Introduction – Verse 2]

## Chapter 1 - Verse 2

अलब्ध्वातिशयं यस्माद्-व्यावृत्तास्तमबादयः ।  
गरीयसे नमस्तस्मा अविद्याग्रन्थिभेदिने ॥ २ ॥

*alabdhvātiśayaṁ yasmād vyāvṛttās tamab-ādayaḥ  
gariyase namas tasmā avidyā-granthi-bhedine*

I offer salutation to the supreme Teacher who cuts the knot of ignorance and to whom the superlatives have returned without finding anyone superior to him. [Chapter 1 – Verse 2]

## Chapter 1 - Verse 3 - Introduction

नमस्कार-निमित्त-स्वाशय-आविष्करणार्थः ।

*namaskāra-nimitta-svāśayāviṣkaraṇārthaḥ*

The following verse is for expressing his aim [in writing this book] which has occasioned the offering of obeisance [to his teacher]. [Introduction – Verse 3]

## Chapter 1 - Verse 3

वेदान्तोदर-संगूढं संसारोत्सारि वस्तुगम् ।

ज्ञानं व्याकृतमप्यन्यैः वक्ष्ये गुर्वनुशिक्षया ॥ ३ ॥

*vedāntodara-saṅgūḍhaṁ saṁsārotsāri vastu-gam*

*jñānaṁ vyākṛtaṁ apy anyair vakṣye gurv-anuśikṣayā*

In obedience to the command of my Teacher, I expound the knowledge which remains concealed in the interior of the Vedānta, which destroys bondage, and which reveals the Real (the Self), though it has also been explained by others. [Chapter 1 – Verse 3]

## Chapter 1 - Verse 4

किंविषयं प्रकरणमिति चेत्, तदुपन्यासः ।

यत्सिद्धाविदमः सिद्धिर्यदसिद्धौ न किञ्चन ।

प्रत्यग्धर्मैकनिष्ठस्य याथात्म्यं वक्ष्यते स्फुटम् ॥ ४ ॥

*kiṃ viṣayaṃ prakaraṇam iti cet tad-upanyāsaḥ*

*yat-siddhāv idamaḥ siddhir yad-asiddhau na kiṃcana*

*pratyag-dharmaika-niṣṭhasya yāthātmyaṃ vakṣyate sphuṭam*

If it be asked, “What is the subject-matter of this manual?” it is explained. [Introduction]  
The real nature of the inward Self which is the support of all, in whose presence the “this” [comprising the world of objects] is manifest and in whose absence nothing is manifest, will be clearly expounded. [Chapter 1 – Verse 4]

## Chapter 1 - Verse 5

विवक्षित-प्रकरणार्थ-प्ररोचनाय अनुक्त- दुरुक्त-अप्रामाण्यकारण -  
शङ्काव्युदासेन स्वगुरोः प्रामाण्योपवर्णनम् ।

गुरुक्तो वेदराद्धान्तस्तत्र नो वच्यशक्तिः ।  
सहस्रकिरणव्याप्ते खद्योतः किं प्रकाशयेत् ॥ ५ ॥

*vivakṣita-prakaraṇārtha-prarocanāyānukta- duruktāprāmāṇya-kāraṇa-  
śāṅkā-vyudāsena sva-guroḥ prāmāṇyopavarṇanam*

*gurukto veda-rāddhāntas tatra no vacmy aśaktiḥ  
sahasra-kiraṇa-vyāpte khadyotaḥ kiṁ prakāśayet*

With a view to stimulate interest in the subject-matter of the manual, the authority of the Teacher is stated by denying the possibility of omission and commission [in his teaching] which are the causes of invalidity. [Introduction]

I do not say anything [more] on the final doctrine of the Veda expounded by the Teacher because of my incompetence. What can a firefly illumine where there is pervasion by the thousand-rayed sun? [Chapter 1 - Verse 5]



## Chapter 1 - Verse 6

गुरुणैव वेदार्थस्य परिसमापितत्वात् प्रकरणोक्तौ  
ख्यात्यादि-अप्रामाण्य-कारणाशङ्का इति चेत्,  
तद्व्युदासार्थमाह ।

न ख्याति-लाभपूजार्थं ग्रन्थोऽस्माभिरुदीयते ।  
स्वबोध-परिशुद्ध्यर्थं ब्रह्मविन्निकषाश्मसु ॥ ६ ॥

*guruṇaiva vedārthasya parisamāpitatvāt prakaraṇoktau  
khyāty-ādy aprāmāṇya-kāraṇāśaṅketi cet tad  
vyudāsārtham āha*

*na khyāti-lābha-pūjārthaṁ grantho 'smābhir udīryate  
sva-bodha-pariśuddhy-arthaṁ brahma-vin-nikaṣāśmasu*

If it be doubted that since the sense of the Veda has been completely stated by the Teacher himself, the composition of this manual is due to motives like love of fame, etc., which will render it invalid, he says the following with a view to reject it. [Introduction – Verse 6]  
Not for the sake of fame, profit, or honour has this work been composed by us, but for the purpose of purifying one's own understanding [by testing it] on the touchstones of the knowers of Brahman. [Chapter 1 - Verse 6]

## Chapter 1 - Verse 7

अनर्थानर्थहेतु-पुरुषार्थ-तद्धेतु-  
प्रकरणार्थ-संग्रहज्ञापनाय उपन्यासः ।

*anarthānārtha-hetu-puruṣārtha-tadd-hetu-  
prakaraṇārtha-saṁgraha-jñāpanāyopanyāsaḥ*

ऐकात्म्याप्रतिपत्तिर्या स्वात्मानुभवसंश्रया ।  
साऽविद्या संसृतेर्बीजं तन्नाशो मुक्तिरात्मनः ॥ ७ ॥

*aikātmāpratipattir yā svātmānubhava-saṁśrayā  
sā 'vidyā saṁsṛter bījaṁ tan-nāśo muktir ātmanah*

Evil and the cause of evil, the good of man and the means thereto, which constitute the theme of the manual, will be stated briefly. [Introduction – Verse 7]

Avidya, which is non-apprehension of the oneness of the Self and which is located in the Self which is of the nature of knowledge, is the seed of bondage. Its destruction is the liberation of the Self. [Chapter 1 - Verse 7]

## Chapter 1 - Verse 8

पुरुषार्थहेतोः अवशिष्टत्वात् तदभिव्याहारः ।

*puruṣārtha-hetor avaśiṣṭatvāt tad-abhivyāhārah*

वेदावसानवाक्योत्थ-सम्यग्ज्ञानाशुशुक्षणिः ।  
दन्दहीत्यात्मनो मोहं न कर्माप्रतिकूलतः ॥ ८ ॥

*vedāvasāna-vākyaottha-samyag-jñānāśuśukṣaṇiḥ  
dandahīty ātmano moham na karmāpratikūlataḥ*

Since the means to the good of man remains to be stated, it is explained.[Introduction-Verse 8]  
The fire of right knowledge, which arises from the sentences of the concluding portion of the Veda, destroys completely the ignorance about the Self, but not ritualistic action, because it is not opposed to ignorance. [Chapter 1 - Verse 8]

## Chapter 1 - Verse 9 - Introduction

प्रतिज्ञातार्थ-संशुद्धयर्थ पूर्वपक्षोक्तिः ।  
तत्र ज्ञानमभ्युपगम्य तावदुपन्यासः ।

*pratijñātārtha-saṁśuddhy-arthaṁ pūrva-pakṣoktiḥ.  
tatra jñānam abhyupagamya tāvad upanyāsaḥ*

For the purpose of establishing the position mentioned above, the prima facie views are stated. Of these, the view which admits of knowledge is stated first. [Verse 9 – Introduction]

## Chapter 1 - Verse 9

मुक्तेः क्रियाभिः सिद्धत्वात् ज्ञानं तत्र करोति किम् ।  
कथं चेच्छृणु तत्सर्वं प्रणिधाय मनो यथा ॥ ९ ॥

*mukteḥ kriyābhiḥ siddhatvāj jñānam tatra karoti kim  
katham cec chrṇu tat sarvaṁ praṇidhāya mano yathā*

Since liberation is attained through ritualistic actions, what does knowledge accomplish therefore? If you ask “How,” listen to everything with an attentive mind [Chapter 1 - Verse 9]

## Chapter 1 - Verse 10

अकुर्वतः क्रियाः काम्या निषिद्धास्त्यजतस्तथा ।  
नित्यनैमित्तिकं कर्म विधिवच्चानुतिष्ठतः ॥ १० ॥

*akurvataḥ kriyāḥ kāmyā niṣiddhās tyajatas tathā  
nitya-naimittikaṁ karma vidhivac cānutiṣṭhataḥ*

To one who does not perform desire-prompted actions, who abstains from prohibited deeds, and who performs daily and occasional [obligatory] deeds according to scriptural injunction [liberation takes place]. [Chapter 1 - Verse 10]

## Chapter 1 - Verse 11

किमतो भवति ।

काम्यकर्मफलं तस्माद्-देवादीमं न ढौकते ।  
निषिद्धस्य निरस्तत्वात् नारकीं नैत्यधोजनिम् ॥ ११ ॥

*kim ato bhavati*

*kāmya-karma-phalam tasmād devādimam na dhaukate  
niṣiddhasya nirastatvān nārakīm naity adho-janim*

What follows from this? [Introduction – Verse 11]

As a consequence, the status of a god, etc., which is the fruit of desire-prompted action does not accrue to him. Since prohibited deeds have been abandoned, he does not attain inferior birth associated with hell. [Chapter 1 - Verse 11]

## Chapter 1 - Verse 12

देहारम्भकयोश्च धर्माधर्मयोः ज्ञानिना सह  
कर्मिणः समानौ चोद्यपरिहारौ ।

वर्तमानमिदं याभ्यां शरीरं सुखदुःखदम् ।  
आरब्धं पुण्यपापाभ्यां भोगादेव तयोः क्षयः ॥ १२ ॥

*dehārambhakayoś ca dharmādharmayor jñāninā saha  
karminah samānau codya-parihārau*

*vartamānam idam yābhyāṃ śarīram sukha-duḥkha dam  
ārabdham puṇya-pāpābhyāṃ bhogād eva tayor kṣayaḥ*

And as for merit and demerit which have caused the present embodiment, the objection and the answer are the same for the advocates of action and knowledge. [Introduction – Verse 12]  
The destruction of those merits and demerits, that have produced this present body, which gives pleasure and pain, takes place only through enjoyment. [Chapter 1 - Verse 12]

## Chapter 1 - Verse 13

काम्य-प्रतिषिद्धकर्मफलत्वात् संसारस्य  
तन्निरासेनैव अशेषानर्थ-निरासस्य सिद्धत्वात् किं  
नित्यानुष्ठानेन इति चेत्, तन्न, तदकरणादपि अनर्थ-प्रसक्तेः ।

नित्यानुष्ठानतश्चैनं प्रत्यवायो न संस्पृशेत् ।  
अनादृत्यात्मविज्ञानम् अतः कर्माणि संश्रयेत् ॥ १३ ॥

*kāmya-pratiśiddha-karma-phalatvāt saṁsārasya  
tan-nirāseṇaivāśeṣānārtha-nirāsasya siddhatvāt kiṁ  
nityānuṣṭhāneneti cet, tan na. tad-akaraṇād apy anārtha-prasakteḥ*

*nityānuṣṭhānataś cainam pratyavāyo na saṁspr̥śet  
anādr̥tyātma-vijñānam ataḥ karmāṇi saṁśrayet*

Since bondage is the result of the performance of desire-prompted and prohibited deeds, and since the removal of all evil takes place by the abandonment of these [deeds] alone, what is the benefit, it may be asked, of the performance of daily [and occasional] deeds? Not that [they are useless], because evil will arise as a result of their non-performance also. [Introduction – Verse 13]

Sin does not accrue to this person because of the performance of daily deeds. So, disregarding the knowledge of the Self, let one resort to action. [Chapter 1 - Verse 13]

## Chapter 1 - Verse 14

अभ्युपेत्य एवमुच्यते, न तु यथावस्थित-आत्मवस्तुविषयं  
ज्ञानमस्ति, तत्प्रतिपादक-प्रमाणाभावात् ।

*abhyupetyaivam ucyate na tu yathāvasthitātma-vastu-viṣayaṁ  
jñānam asti. tat-pratipādaka-pramāṇābhāvāt*

Admitting [knowledge] it has been stated in this way, but there is no knowledge of the existent Self, because there is no pramana which propounds it. [Introduction – Verse 14]

### Chapter 1 - Verse 14

यावन्त्यश्चेह विद्यन्ते श्रुतयः स्मृतिभिः सह ।  
विदधत्युरुयत्नेन कर्मातो भूरिसाधनम् ॥ १४ ॥

*yāvantyaś ceha vidyante śrutayas smṛtibhis saha  
vidadhaty uru-yatnena karmāto bhūri-sāadhanam*

All the Sruti texts that exist, along with smṛti texts, emphatically enjoin action. Action is, therefore, the adequate means. [Chapter 1 - Verse 14]

### Chapter 1 - Verse 15 - Introduction

स्यात् प्रमाणासम्भवो  
भवदपराधाद् इति चेत् तन्न । यतः ।

*syāt pramāṇāsambhavo  
bhavad-aparādhād iti cet, tan na. yataḥ*

If it be said, “The absence of pramāṇa is due to your fault,” it is not so for this reason. [Introduction – Verse 15]

### Chapter 1 - Verse 15

यत्नतो वीक्षमाणोऽपि विधिं ज्ञानस्य न क्वचित् ।  
श्रुतौ स्मृतौ वा पश्यामि विश्वासो नान्यतोऽस्ति नः ॥ १५ ॥

*yatnato vikṣamāṇo 'pi vidhiṃ jñānasya na kvacit  
śrutau smṛtau vā paśyāmi viśvāso nānyato 'sti naḥ*

Though I have looked carefully, I do not see anywhere, in Sruti or smṛti, a text which enjoins knowledge [of the Self]. We have no faith in anything else. [Chapter 1 - Verse 15]

## Chapter 1 - Verse 16 - Introduction

स्यात् प्रवृत्तिः अन्तरेणापि विधिं  
लोकवत् इति चेत्, तन्न । यतः ।

*syāt pravṛttir antareṇāpi vidhiṃ  
loka-vad iti cet, tan na. yataḥ*

If it be said that pursuit [of knowledge] can take place even without an injunction, as in daily life, it is not so for the following reason. [Introduction – Verse 16]

## Chapter 1 - Verse 16

अन्तरेण विधिं मोहाद् यः कुर्यात् साम्परायिकम् ।  
न तत्स्याद् उपकाराय भस्मनीव हुतं हविः ॥ १६ ॥

*antareṇa vidhiṃ mohād yaḥ kuryāt sāmparāyikam  
na tat syād upakārāya bhasmaniva hutam haviḥ*

What is done through delusion, without [scriptural] injunction, for achieving an other-worldly result will not be conducive thereto, like oblation poured into ashes. [Chapter 1 - Verse 16]



## Chapter 1 - Verse 17 - Introduction

अभ्युपगत-प्रामाण्यवेदार्थविद्  
जैमिन्यनुशासनाच्च ।

*abhyupagata-prāmāṇya-vedārtha-vij-  
jaiminy-anuśāsanāc ca*

[This is supported] also by the statement of Jaimini who knows the meaning of the Veda and whose authority is accepted. [Introduction – Verse 17]

## Chapter 1 - Verse 17

"आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम्" इतोऽन्यथा ।  
इति साटोपमाहोच्चैः वेदविजैमिनिः स्वयम् ॥ १७ ॥

*"āmnāyasya kriyārthatvād ānarthakyaṃ" ito 'nyathā  
iti sāṭopam āhoccāir veda-vij jaiminiḥ svayam*

Jaimini himself who knows the Veda has in a flurry declared loudly that since the Veda has its purport in action, what is different from it is purportless. [Chapter 1 - Verse 17]

## Chapter 1 - Verse 18

मन्त्रवर्णाच्च ।

"कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः" ।  
इति मन्त्रोऽपि निश्शेषं कर्मण्यायुरवासृजत् ॥ १८ ॥

*mantra-varṇāc ca*

*"kurvann eveha karmāṇi jijīviṣec chatam samāḥ"  
iti mantro 'pi niśśeṣaṃ karmāṇy āyur avāsrjat*

Because of the statement of the Vedic hymn also [it holds good]. [Introduction – Verse 18]  
The Vedic hymn, "By doing rituals, indeed, should one wish to live here for a hundred year," enjoys life-long performance of rituals. [Chapter 1 - Verse 18]

## Chapter 1 - Verse 19 - Introduction

ज्ञानिनश्च वस्तुनि वाक्यप्रामाण्य-अभ्युपगमात् ।  
वाक्यस्य च क्रियापद-प्रधानत्वात्,  
ततश्च अभिप्रेतज्ञानाभावः ।

*jñāninaś ca vastuni vākya-prāmāṇyābhyupagamād  
vākyaśya ca kriyā-pada-pradhānatvāt  
tataś cābhipreta-jñānābhāvaḥ*

Since the advocate of knowledge accepts the validity of the [scriptural] sentence in respect of the Self and since the verb is the principal part of a sentence, it follows that the desired knowledge cannot arise. [Introduction – Verse 19]

## Chapter 1 - Verse 19

विरह्य्य क्रियां नैव संहन्यन्ते पदान्यपि ।  
न समस्त्यपदं वाक्यं यत्स्यात् ज्ञानविधायकम् ॥ १९ ॥

*virahyā kriyāṃ naiva saṃhanyante padāny api  
na samasty apadam vākyaṃ yat syāj jñāna-vidhāyakam*

Words can never be combined with one another without a verb. Without words there is no sentence which conveys knowledge. [Chapter 1 - Verse 19]

## Chapter 1 - Verse 20

ज्ञानाभ्युपगमेऽपि न दोषः । यतः ।

कर्मणोऽङ्गाङ्गिभावेन स्वप्रधानतयाऽथवा ।

सम्बन्धस्येह संसिद्धेः ज्ञाने सत्यप्यदोषतः ॥ २० ॥

*jñānābhyupagame 'pi na doṣaḥ. yataḥ*

*karmaṇo 'ṅgāṅgi-bhāvena sva-pradhānatayā 'thavā  
saṁbandhasyeha saṁsiddher jñāne saty apy adoṣataḥ*

Even if knowledge is accepted, there is no defect for this reason. [Introduction – Verse 20]  
Since combination of ritualistic action [with knowledge] either as the subordinate or principal factor or as what is equally important takes place here [in respect of attaining liberation], there is no defect even if knowledge is accepted. [Verse 20]

## Chapter 1 - Verse 21

यस्मात् ज्ञानाभ्युपगम-अनभ्युपगमेऽपि

न ज्ञानान्मुक्तिः ।

अतः सर्वाश्रमाणां हि वाङ्मनःकायकर्मभिः ।

स्वनुष्ठितैर्यथाशक्ति मुक्तिः स्यान्नान्यसाधनात् ॥ २१ ॥

*yasmāj jñānābhyupagamānabhyupagame 'pi*

*na jñānān muktiḥ*

*ataḥ sarvāśramāṇāṁ hi vān-manah-kāya-karmabhiḥ*

*sv-anuṣṭhitair yathā-śakti muktiḥ syān nānya- sādhanāt*

Thus, irrespective of the acceptance or non-acceptance of knowledge, liberation cannot be attained through knowledge. [Introduction – Verse 21]  
So for persons of all states of life liberation takes place through the actions of speech, mind, and body performed by them according to their ability, and not through any other means. [Chapter 1 - Verse 21]

## Chapter 1 - Verse 22 - Introduction (i)

असदर्थ-प्रलापोऽयमिति दूषण-सम्भावनाय आह ।

*asad-artha-pralāpo 'yam iti dūṣaṇa-sambhāvanāyāha*

That all this is nonsensical talk is said for the purpose of commencing its refutation.  
[Introduction – Verse 22]

## Chapter 1 - Verse 22

इति हृष्टधियां वाचः स्वप्रज्ञाऽध्मातचेतसाम् ।  
घुष्यन्ते यज्ञशालासु धूमानद्धधियां किल ॥ २२ ॥

*iti hr̥ṣṭa-dhiyām vācaḥ sva-prajñā "dhmāta-cetasām  
ghuṣyante yajña-śālāsu dhūmānaddha-dhiyām kila*

Such, indeed, are the words proclaimed in sacrificial places by men whose vision is obstructed by smoke, who are self-satisfied, and whose mind is inflated by their own conjectures.  
[Chapter 1 - Verse 22]

## Chapter 1 - Verse 23 - Introduction (ii)

दूषणोपक्रम-अवधिज्ञापनाय आह ।

*dūṣaṇopakramāvadhi-jñāpanāyāha*

With a view to conveying the scope of the criticism, which has been commenced, it is said.  
[Introduction – Verse 23]

## Chapter 1 - Verse 23

अत्राभिदध्महे दोषान् क्रमशो न्यायबृंहितैः ।  
वचोभिः पूर्वपक्षोक्ति-घातिभिर्नातिसम्भ्रमात् ॥ २३ ॥

*atrābhidadhmahe doṣān kramaśo nyāya-bṛṃhitaiḥ  
vacobhiḥ pūrva-pakṣokti-ghātibhir nāti-sambhramāt*

Now [with regard to this view] we will state the defects, not in haste, but in a systematic way by means of words that are supported by logic and that will destroy the prima facie view.  
[Chapter 1 - Verse 23]

## Chapter 1 - Verse 24 - Introduction (iii)

चतुर्विधस्यापि कर्मकार्यस्य मुक्तौ असम्भवात्  
न मुक्तेः कर्मकार्यत्वम् ।

*catur-vidhasyāpi karma-kāryasya muktāu asaṃbhavān  
na mukteḥ karma-kāryatvam*

Since none of the four effects of action can be associated with liberation, liberation is not the effect of action. [Introduction – Verse 24]

## Chapter 1 - Verse 24

अज्ञानहान-मात्रत्वात् मुक्तेः कर्म न साधनम् ।  
कर्मापमार्ष्टि नाज्ञानं तमसीवोत्थितं तमः ॥ २४ ॥

*ajñāna-hāna-mātratvān mukteḥ karma na sādhanam  
karmāpamārṣṭi nājñānaṁ tamasivotthitaṁ tamaḥ*

Since liberation is only the destruction of ignorance, action is not the means thereto. Action does not remove ignorance in the same way as error caused by darkness [does not remove darkness]. [Chapter 1 - Verse 24]

## Chapter 1 - Verse 25 - Introduction (iv)

कर्मकार्यत्व-अभ्युपगमेऽपि दोष एव ।

*karma-kāryatvābhyupagame 'pi doṣa eva*

Even if it is accepted that liberation is the effect of action, it is defective. [Introduction – Verse 25]

## Chapter 1 - Verse 25

एकेन वा भवेन्मुक्तिः यदि वा सर्वकर्मभिः ।  
प्रत्येकं चेद्-वृथान्यानि सर्वेभ्योऽप्येककर्मता ॥ २५ ॥

*ekena vā bhaven muktir yadi vā sarva-karmabhiḥ  
pratyekaṁ ced vṛthānyāni sarvebhyo 'py eka- karmatā*

Liberation must take place as a result of either one action, or all actions. If it be [the effect] of one action, other actions become useless. If it be [the effect] of all actions, then [all of them get] the status of being one action. [Chapter 1 - Verse 25]

## Chapter 1 - Verse 26 - Introduction (v)

सर्वप्रकारस्यापि कर्मण उत्पत्तित एव

विशिष्टसाध्य-अभिसंबन्धात् न पारिशेष्य- न्यायसिद्धिः ।

*sarva-prakāraṣyāpi karmaṇa utpattita eva*

*viśiṣṭa-sādhyaḥ-sambandhāt na pāriśeṣya-nyāya-siddhiḥ*

Since every kind of action is associated with its own specific result by originating [and other] injunctions, the principle of residues does not hold good. [Introduction – Verse 26]

## Chapter 1 - Verse 26

दुरितक्षपणार्थत्वात् न नित्यं स्याद्विमुक्तये ।

स्वर्गादिफलसम्बन्धात् काम्यं कर्म तथैव न ॥ २६ ॥

*durita-kṣapaṇārthatvān na nityaṁ syād vimuktaye*

*svargādi-phala-sambandhāt kāmyaṁ karma tathaiva na*

Nitya-karma cannot be the means to liberation, because it is intended for the destruction of sin; likewise, kamya-karma too cannot be the means, because it is associated with the result such as svarga. [Chapter 1 - Verse 26]



## Chapter 1 - Verse 27 - Introduction (vi)

प्रमाणासंभवात् च ।

साध्यसाधनभावोऽयं वचनात् पारलौकिकः ।

नाश्रौषं मोक्षदं कर्म श्रुतेर्वक्त्रात् कथञ्चन ॥ २७ ॥

*pramāṇāsambhavāc ca*

*sādhya-sādhana-bhāvo 'yaṁ vacanāt pāralaukikaḥ*

*nāśrauṣaṁ mokṣa-daṁ karma śruter vaktrāt kathamcana*

Also, there is no scriptural evidence [supporting it]. [Introduction – Verse 27]

The means – end relation in respect of what is other-worldly is known through scriptural statement. Nowhere is it heard from the mouth of Sruti that karma is the means to moksha [Chapter 1 - Verse 27]

## Chapter 1 - Verse 28 - Introduction (vii)

अभ्युपगत-अभ्युपगमाच्च श्वश्रूनिर्गच्छोक्तिवत्  
भवतो निष्प्रयोजनः प्रलापः ।

*abhyupagatābhyupagamāc ca śvaśrū-nirgacchokti-vad  
bhavato niṣprayojanaḥ pralāpaḥ*

Also, because of the acceptance of what has been accepted, your talk is useless, like the statement of the mother-in-law, “Go out” [in the story]. [Introduction – Verse 28]

## Chapter 1 - Verse 28

निषिद्धकाम्ययोस्त्यागः त्वयापीष्टो यथा मया ।  
नित्यस्याफलवत्त्वाच्च न मोक्षः कर्मसाधनः ॥ २८ ॥

*niṣiddha-kāmyayos tyāgas tvayāpiṣṭo yathā mayā  
nityasyāphalavattvāc ca na mokṣaḥ karma-sādanaḥ*

The abandonment of nisiddha and kamya-karmas is also desired by you in the same way as it is by me. Also, since Nitya-karma is not productive of anything new, Karma is not the means to liberation. [Chapter 1 - Verse 28]

एवं तावत् "मुक्तेः क्रियाभिः सिद्धत्वात्" इति निरस्तोऽयं पक्षः । अथ अधुना सर्वकर्मप्रवृत्तिहेतु-निरूपणेन यथावस्थित-आत्मवस्तुविषय-केवलज्ञानमात्रादेव सकलसंसार-अनर्थनिवृत्तिः इति इमं पक्षं द्रढयितुकामः आह ।

इह चेदं परीक्ष्यते । किं यथा प्रतिषिद्धेषु यादृच्छिकेषु च कर्मसु स्वाभाविक-स्वाशयोत्थ-निमित्तवशादेव, "इदं हितं, इदमहितं" इति परिकल्प्य मृग-तृष्णिकोदक-पिपासुरिव लौकिकप्रमाण-सिद्धान्त्येव च साधनानि उपादाय इष्टप्राप्तयेऽहितनिवृत्तये च स्वयमेव प्रवर्तते निवर्तते च, तथैव अदृष्टार्थेषु काम्येषु नित्येषु च कर्मसु । किं वा अन्यदेव तत्र प्रवृत्तिनिवृत्ति-निमित्तम् ? इति ।

किञ्चातः यद्येवं, शृणु । यदि तावत् यथावस्थितवस्तु-सम्यग्ज्ञानं प्रमाणभूतं आगमिकं लौकिकं वा प्रवृत्तिनिमित्तमिति निश्चीयते, निवृत्तिशास्त्रं च नाभ्युपगम्यते, तथा हताः कर्मत्यागिनो, भ्रान्तिविज्ञानमात्र-अवष्टम्भात्, अलौकिक-प्रमाणोपात्त-कर्मानुष्ठान-त्यागित्वात् च । अथ मृगतृष्णिकोदक-पिपासु-प्रवृत्तिनिमित्तवत् अयथावस्तु-भ्रान्तिविज्ञानमेव सर्वप्रवृत्तिनिमित्तं, तदा "वर्द्धामहे वयं, हताः स्थ यूयम्" इति ।

*evam tāvat "mukteḥ kriyābhiḥ siddhatvāt" iti nirasto 'yam pakṣaḥ. athādhunā sarva-karma-pravṛtti-hetu-nirūpaṇena yathāvasthitātma-vastu-viśaya-kevala-jñāna-mātrād eva sakala-samsārānārtha-nivṛttir itimaṃ pakṣaṃ dradhayitu-kāma āha.*

*iha cedam parikṣyate. kiṃ yathā pratiṣiddheṣu yādṛcchikeṣu ca karmasu svābhāvika-svāśayottha-nimitta-vaśād evedam hitam idam ahitam iti viśeṣān parikalpya mṛgatṛṣṇikodaka-pipāsur iva laukika-pramāṇa-prasiddhāny eva sādhanāny upādāya hita-prāptaye 'hita-nirāsāya ca svayam eva pravartate nivartate ca tathaivadṛṣṭārtheṣu kāmyeṣu nityeṣu ca karmasu kim vānyad eva tatra pravṛtti-nivṛtti-nimittam iti.*

*kiṃ cāto yady evam? 'śṛṇu, yadi tāvad yathāvasthita-vastu-samyagjñānaṃ pramāṇa-bhūtaṃ laukikaṃ āgamikaṃ vā pravṛtti-nimittam iti niścīyate nivṛtti-śāstraṃ ca nābhyupagamya tadā hatāḥ karma-tyāgino bhrānti-vijñāna-mātrāvaṣṭambhād alaukika-pramāṇopāṭta-karmānuṣṭhāna-tyāgitvāc ca. atha mṛgatṛṣṇikodaka-pipāsu-pravṛtti-nimitta-vad ayathā-vastu-bhrānti-vijñānaṃ eva sarva-pravṛtti-nimittam tadā varddhāmahe vayaṃ hatāḥ stha yūyam iti*

Thus the view that “liberation is attained through ritualistic actions” has been refuted. Now by determining the cause of the pursuit of all actions, he wants to strengthen the view that the removal of the evil of all bondage will be possible only through knowledge of the Self as it is. This is what is to be examined here. Like one who is desirous of drinking the water of a mirage, a person entertaining imaginary distinctions such as “This is good,” and “This is bad,” caused by natural inclinations, performs and abstains from actions which are forbidden and fortuitous for the purpose of attaining the good and avoiding the bad through means known only through secular sources of knowledge. Is it the case that in the same way a person performs *karma* – and *nitya-karma*s which lead to unseen future results? Or, is there any other cause for the performance of, and abstinence from, actions?

If you ask, “What is the use [of this examination]?” then listen. If it is established that the cause of the performance of action is right knowledge of reality as it is, which is valid and which is obtained from secular or scriptural source and if scripture which teaches renunciation of action is rejected, then those who renounce actions are wrong, for the reasons that they depend on wrong knowledge and that they renounce actions enjoined by scriptural authority. Alternatively, if the cause of the performance of all actions is wrong knowledge alone, as in the case of the cause of action of a person who is desirous of drinking the water of a mirage, which is false, then we win and you lose. [Introduction – Verse 29]

## Chapter 1 - Verse 29 (Important Verse)

हितं सम्प्रेप्सतां मोहात् अहितं च जिहासताम् ।  
उपायान् प्राप्तिहानार्थान् शास्त्रं भासयतेऽर्कवत् ॥ २९ ॥

*hitam samprepsatām mohād ahitam ca jihāsatām  
upāyān prāpti-hānārthān śāstram bhāsayate 'rkavat*

Like the sun, scripture reveals the means for acquiring and avoiding ends for the benefit of those who, due to delusion, wish to attain the good and avoid the bad. [Verse 29]

## Chapter 1 - Verse 30 - Introduction

एवं तावत् प्रत्यक्ष-अनुमान-आगम-प्रमाणावष्टम्भात्  
आत्मनः निरतिशय- सुखहित-अव्यतिरेकसिद्धेः,  
अहितस्य च षष्ठगोचरवत् स्वत एव अनभि- संबन्धात्,  
एवं स्वाभावि-आत्मानवबोध-मात्रादेव "हितं मे स्यात्  
अहितं मे मा भूत्" इति मिथ्याज्ञानं तु ऊषरशुक्तिका-अनवबोधोत्थ-  
मिथ्याज्ञानवत् प्रवृत्तिनिमित्तमिति निर्धारितम्।  
शास्त्रं च न पदार्थ-शक्त्याधानकृत् इति।  
अथ एतस्यैव उत्तरत्र प्रपञ्चः आरभ्यते।

*evam tāvat pratyakṣānumānāgama- pramāṇāvaṣṭambhād  
ātmano niratiśaya-sukha- hitāvyatireka-siddher  
ahitasya ca ṣaṣṭha-gocara-vat svata evānabhisambandhād  
evam svābhāvīyātmānavabodha-mātrād eva hitam me syād  
ahitam me mā bhūd iti mithyā-jñānam tūṣara- śuktikānavabodhottha-  
mithyā-jñāna-vat pravṛtti- nimittam iti nirdhāritam.  
śāstram ca na padārtha- śakty-ādhāna-kṛd iti.  
athaitasyaivottaratra prapañca ārabhyate*

Thus it is established on the basis of perception, inference, and scripture that the Self is unsurpassable bliss from which the good is not different; that the evil, like the non-existent, has of its own accord no relation with it; and that because of ignorance of the nature of the Self, there arises erroneous cognition such as “Let me attain the good, Let me not have the evil,” which is the cause of man’s engagement in actions, in the same way as erroneous cognition, which arises because of ignorance of the shell in saline soil leads to the activity [of picking it up as silver]. It has also been shown that scripture does not produce any potency in an object. The elaboration of this is given in what follows. [Introduction – Verse 30]

## Chapter 1 - Verse 30

न परीप्सां जिहासां वा पुंसः शास्त्रं करोति हि ।  
निजे एव तु ते यस्मात् पश्चादावपि दर्शनात् ॥ ३० ॥

*na paripsāṃ jihāsāṃ vā puṃsaḥ śāstram karoti hi  
nije eva tu te yasmāt paśv-ādāv api darśanāt*

Scripture, indeed, does not produce in men the desire to acquire or avoid [anything], for desires are innate as seen in animals also [Chapter 1 - Verse 30]



## Chapter 1 - Verse 31 and 32

उक्तं तावत् अनवबुद्ध-वस्तुयाथात्म्य एव  
विधिप्रतिषेध-शास्त्रेषु अधिक्रियते इति ।  
अथ अधुना विषयस्वभावानुरोधेन  
प्रवृत्त्यसम्भवं वक्तुकामः आह ।

लिप्सतेऽज्ञानतोऽलब्धं कण्ठे चामीकरं यथा ।  
वर्जितं च स्वतो भ्रान्त्या छायायाम् आत्मनो यथा ॥ ३१ ॥  
भयान्मोहावनद्धात्मा रक्षः परिजिहीर्षति ।  
यच्चापरिहृतं वस्तु तथाऽलब्धं च लिप्सते ॥ ३२ ॥

*uktaṃ tāvad anavabuddha-vastu-yāthātmya eva  
vidhi-pratiṣedha-śāstreṣv adhikriyata iti.  
athādhunā viṣaya-svabhāvānurodhena  
pravṛtty-asambhavaṃ vaktu-kāma āha*

*lipsate 'jñānato 'labdhaṃ kaṇṭhe cāmikaraṃ yathā  
varjitaṃ ca svato bhrāntyā chāyāyām ātmano yathā  
bhayān mohāvanaddhātmā rakṣaḥ parijihirṣati  
yac cāparihṛtaṃ vastu tathā labdhaṃ ca lipsate*

It has been said that only a person who is ignorant of the real nature of the Self acts according to scriptural injunctions and prohibitions. Now, with a view to showing that performance of action is impossible if one considers the nature of the Self, he says: [Introduction-Verse 31, 32] A person desires to attain what is unattained through ignorance, as in the case of the golden ornament on the neck. Also, one desires to remove what is absent of its own accord, like a person who, overcome by fear, tries to avoid a demon mistakenly seen in his own shadow. Again, one desires to remove an object which has to be [really] avoided and to attain something which is [really] unattained. [Chapter - Verse 31 and 32]

## Chapter 1 - Verse 33 - Introduction

तत्र एतेषु चतुर्षु विषयेषु प्राप्तये परिहाराय  
च विभज्य न्यायः प्रदर्शयते ।

*tatraiteṣu caturṣu viṣayeṣu prāptaye parihārāya  
ca vibhajya nyāyaḥ pradarśyate*

For the purpose of [explaining] attainment and avoidance in respect of these four cases, the principle is shown through classifying [the cases]. [Introduction – Verse 33]

## Chapter 1 - Verse 33

प्राप्तव्यपरिहार्येषु ज्ञात्वोपायान् श्रुतेः पृथक् ।  
कृत्वाथ प्राप्नुयात् प्राप्तं तथानिष्टं जहात्यपि ॥ ३३ ॥

*prāptavya-parihāryeṣu jñātvopāyān chruteḥ prthak  
kṛtvātha prāpnuyāt prāpyaṁ tathā 'niṣṭaṁ jahāty api*

Having known from Sruti the different means in respect of things to be attained and avoided, and having pursued them thereafter, one attains what is to be attained and also removes what is undesirable. [Chapter 1 - Verse 33]

## Chapter 1 - Verse 34 - Introduction

अथावशिष्टयोः स्वभावत एव ।

*athāvaśiṣṭayoḥ svabhāvata eva*

Now with regard to the [two] remaining cases, [both attainment and avoidance take place] of their own accord. [Introduction – Verse 34]

## Chapter 1 - Verse 34

परिहृतावाप्तयोर्बोधात् हानप्राप्ती न कर्मणा ।  
मोहमात्रान्तरायत्वात् क्रियया ते न सिध्यतः ॥ ३४ ॥

*varjitāvāptayor<sup>1</sup> bodhādd hāna-prāpti na karmaṇā  
moha-mātrāntarāyatvāt kriyayā te na sidhyataḥ*

With regard to what is avoided and what is attained [of their own accord], removal and attainment take place through knowledge and not through action. Since ignorance alone is the obstacle, they are not achieved through action. [Chapter 1 - Verse 34]

## Chapter 1 - Verse 35 - Introduction

कस्मात् पुनः आत्मवस्तु-याथात्म्यावबोध-मात्रादेव  
अभिलषित-निरतिशय- सुखप्राप्ति-निश्शेषदुःखनिवृत्ती  
भवतो न तु कर्मणा इति ? उच्यते ।

*kasmāt punar ātma-vastu-yāthātmyāvabodha-mātrād  
evābhilaṣita-niratiśaya-sukhāvāpti-niśśeṣa-duḥkha- nivṛtti  
bhavato na tu karmaṇeti. ucyate*

It may be asked: “Why is it that the attainment of unsurpassable bliss and the removal of all suffering, which are desired, take place only through knowledge of the real nature of the Self and not through action?” We reply : [Introduction – Verse 35]

## Chapter 1 - Verse 35

कर्माज्ञानसमुत्थत्वात् नालं मोहापनुत्तये ।  
सम्यग्ज्ञानं विरोध्यस्य तामिस्रस्यांशुमानिव ॥३५॥

*karmājñāna-samutthatvān nālaṃ mohāpanuttaye  
samyag-jñānaṃ virodhy asya tāmisrasyāṃśumān iva*

Action is not competent to remove ignorance, because it arises from ignorance. Right knowledge is its enemy in the same way as the sun is the enemy of darkness. [Chapter 1 - Verse 35]

## Chapter 1 - Verse 36 - Introduction

ननु आत्मज्ञानमपि अविद्योपादानम्, न हि शास्त्र-शिष्याचार्यादि-अनुपादाय  
आत्मज्ञानम् आत्मानं लभते इति । नैष दोषः । यतः आत्मज्ञानं हि स्वतः-  
सिद्ध-परमार्थ-आत्मवस्तुस्वरूपमात्र-आश्रयादेव अविद्या-तदुत्पन्नकारक-  
ग्रामप्रध्वंसि स्वात्मोत्पत्तौ एव शास्त्रादि अपेक्षते, न उत्पन्नम्-  
अविद्यानिवृत्तौ । कर्म पुनः स्वात्मोत्पत्तौ उत्पन्नं च । न हि क्रियाकारक-  
निस्स्पृहा कल्पकोटि-व्यवहित-फलदानाय स्वात्मानं बिभर्ति, साध्यमानमात्र-  
रूपत्वात् तस्याः । न च क्रिया आत्मज्ञानवत् स्वात्मप्रतिलम्भकाले एव  
स्वर्गादिफलेन कर्तारं सम्बध्नाति । आत्मज्ञानं पुनः पुरुषार्थसिद्धौ न  
उत्पद्यमान-स्वरूपव्यतिरेकेण अन्यद्रूपान्तरं साधनान्तरं वा अपेक्षते ।  
कुत एतत् ? यतः ।

*nanv ātma-jñānam apy' avidyopādānam. na hi śāstra-  
śiṣyācāryādy anupādāyātma-jñānam ātmānaṃ labhata  
iti. naiṣa doṣaḥ. yata ātma-jñānaṃ hi svatas-siddha-  
paramārthātma-vastu-svarūpa-mātrāśrayād evāvidyā-  
tad-utpanna-kāraka-grāma-pradhvaṃsi svātmotpattāv  
eva śāstrādy apekṣate notpannam avidyā-nivṛttau.  
karma punaḥ svātmotpattāv utpannam ca. na hi  
kriyā kāraka-nissprhā kalpa-koṭi-vyavahita-phala-  
dānāya svātmānaṃ bibharti sādhyamāna-mātra-  
rūpatvāt tasyāḥ. na ca kriyātma-jñāna-vat svātma-  
pratilambha-kāla eva svargādi-phalena kartāraṃ  
saṃbadhnāti. ātma-jñānaṃ punaḥ puruṣārtha-  
siddhau notpadyamāna-svarūpa-vyatirekeṇānyad  
rūpāntaraṃ sādhanāntaraṃ vāpekṣate. kuta etat. yataḥ.*

Knowledge of the Self too, it may be objected, is caused by avidya, for knowledge of the Self does not come into existence without presupposing [the distinctions of] scripture, disciple, teacher, etc. This objection is not tenable because knowledge of the Self, which has for its content the self-established, absolutely real Self and which destroys ignorance and the aggregate of the instruments of action produced by it, requires scripture, etc. only for its origination and not for the removal of avidya after its origination. Karma, on the other hand, [is dependent on avidya] for its origination as well as for producing its result after its origination. Karma, indeed, cannot maintain itself to produce fruit, which will take place after an interval of crores of epochs, without depending on the instruments of action, for its nature is to produce only future results. Unlike knowledge of the Self, karma does not connect the agent with fruits such as svarga at the time of its performance itself. But knowledge of the Self, apart from the help it requires for its origination, does not seek the help of any other mental discipline (upasana) or means (karma) for accomplishing the end of man. If it be asked, "Why is it so?" it is for this reason. [Introduction – Verse 36]

## Chapter 1 - Verse 36

बलवद्धि प्रमाणोत्थं सम्यग्ज्ञानं न बाध्यते ।  
आकाङ्क्षते न चाप्यन्यद्-बाधनं प्रति साधनम् ॥ ३६ ॥

*bala-vaddhi pramāṇottham samyag-jñānam na bādhyate  
ākāṅkṣate na cāpy anyad bādhanam prati sādhanam*

Since knowledge which arises from pramana is powerful, it cannot be sublated. Also, it does not seek the help of any other means for removing [the erroneous perception of duality]. [Chapter 1 - Verse 36]

## Chapter 1 - Verse 37 - Introduction

स्वपक्षस्य हेत्ववष्टम्भेन समर्थितत्वात्  
निराशङ्कम् उपसंह्रियते ।

*sva-pakṣasya hetv-avaṣṭambhena samarthitatvān  
nirāśaṅkam upasaṁhriyate*

Since his standpoint has been established by means of reasoning, he concludes without any uncertainty. [Introduction – Verse 37]

## Chapter 1 - Verse 37

तस्माद्-दुःखोदधेर्हेतोः अज्ञानस्यापनुत्तये ।  
सम्यग्ज्ञानं सुपर्याप्तं क्रिया चेन्नोक्तहेतुतः ॥ ३७ ॥

*tasmaḍ duḥkhodadher hetor ajñānasyāpanuttaye  
samyag-jñānam suparyāptam kriyā cen nokta-hetutaḥ*

Therefore, the right knowledge is enough to destroy ignorance which is the cause of the ocean of sorrow. If it be said that action could do that, it is not so, for the reasons already stated. [Verse 37]

## Chapter 1 - Verse 38 - Introduction

ननु बलवदपि सम्यग्ज्ञानं सत् अप्रमाणोत्थेन  
असम्यग्ज्ञानेन बाध्यमानम् उपलभामहे ।  
यतः उत्पन्न-परमार्थ-बोधस्यापि कर्तृत्व-  
भोक्तृत्व- रागद्वेषाद्यनवबोधोत्थ-प्रत्ययाः आविर्भवन्ति ।  
न हि अबाधिते सम्यग्ज्ञाने तद्विरुद्धानां प्रत्ययानां  
सम्भवोऽस्ति । न एतद्-एवम् । कुतः ?

*nanu balavad api samyag-jñānaṃ sad apramāṇotthen  
āsamyag-jñānena bādhyamānam upalabhāmahe  
yata utpanna-paramārtha-bodhasyāpi kartṛtva-  
bhokṛtva-rāga-dveṣādy-anavabodhottha- pratyayā āvirbhavanti.  
na hy abādhite samyag-jñāne tad-viruddhānāṃ pratyayānāṃ  
sambhavo 'sti. naitad evam. kutaḥ*

One may object that though right knowledge is powerful, we find that it gets sublated by erroneous cognition arising from an invalid source. For, wrong ideas such as agency and enjoyership, feelings of desire and aversion, etc., which are caused by ignorance, appear even in the case of a person who has knowledge of the ultimate reality, and without sublating right knowledge, wrong notions which are opposed to it cannot take place. This objection is not tenable for this reason. [Introduction – Verse 38]

## Chapter 1 - Verse 38

बाधितत्वादविद्यायाः विद्यां सा नैव बाधते ।  
तद्वासना निमित्तत्वं यान्ति विद्यास्मृतेर्ध्रुवम् ॥ ३८ ॥

*bādhitatvād avidyāyā vidyāṃ sā naiva bādhatē  
tad-vāsanā nimittatvaṃ yānti vidyā-smṛter dhruvam*

Since ignorance has been sublated, it can never sublating knowledge. The impressions left over by knowledge certainly lead to the recollection of knowledge. [Verse 38]

## Chapter 1 - Verse 39 - Introduction

"कर्माज्ञानसमुत्थत्वात्" इत्युक्तो हेतुः तस्य च समर्थनं  
पूर्वमेव अभिहितं "हितं सम्प्रेप्सताम्" इत्यादिना ।  
तदभ्युच्चयार्थम् अविद्यान्वयेन च  
संसारान्वयित्वं प्रदर्शयिष्यामि इत्यत आह ।

"karmajnana-samutthatvat" ity ukto hetus tasya ca samarthanam  
purvam evabhihitam "hitam samprepsatam" ity adina ।  
tad-abhyuccayartham avidyanvayena ca  
samsaranvayitvam pradarsayisyamity ata aha ।

By the statement, "Since karma arises from ignorance" (verse 35) the reason has been given [to show why karma cannot remove ignorance], and the justification therefor has already been provided through verses such as "One desires to attain the good" (verse 29). With a view to supplement it, he says the following by showing that continuance of bondage is because of the continuance of ignorance. [Introduction – Verse 39]

## Chapter 1 - Verse 39

ब्राह्मण्याद्यात्मके देहे लात्वा नात्मेति भावनाम् ।  
श्रुतेः किङ्करतामेति वाङ्मनःकायकर्मसु ॥ ३९ ॥

*brāhmaṇya-ādy-ātmake dehe lātvā nātmēti bhāvanām  
śruteḥ kiṅkaratām eti vāṅ-manah-kāya-karmasu*

A person, holding the notion that the body associated with the status of a Brahmana, etc. is the Self, becomes a servant of Sruti in his actions of speech, mind, and body. [Verse 39]



## Chapter 1 - Verse 40 - Introduction

यस्मात् कर्माज्ञानसमुत्थमेव तस्मात्  
तदव्यावृत्तौ निवर्तते इत्युच्यते ।

*yasmāt karmājñāna-samuttham eva tasmāt  
tad-vyāvṛttau nivartata ity ucyate*

It will be stated that since action arises from ignorance, it disappears when ignorance is removed. [Introduction – Verse 40]

## Chapter 1 - Verse 40

दग्धाखिलाधिकारश्चेद्-ब्रह्मज्ञानाग्निना मुनिः ।  
वर्तमानः श्रुतेर्मूर्ध्नि नैव स्याद्-वेदकिङ्करः ॥ ४० ॥

*dagdhākhilādhikāraś ced brahma-jñānāgninā muniḥ  
vartamānaḥ śruter mūrdhni naiva syād veda-kiṅkaraḥ*

If a sage can get the entire notion of eligibility burnt by the fire of the knowledge of Brahman, he remains seated on the head of Sruti; and he is never a servant of the Veda. [Verse 40]

## Chapter 1 - Verse 41 - Introduction

अथ इतरो घनतर-अविद्यापटलसंवीत-अन्तःकरणः  
अङ्गीकृतकर्तृत्वाद्यशेष- कर्माधिकार-कारणो  
विधिप्रतिषेधचोदना-सन्दंशोपदष्टः कर्मसु प्रवर्तमानः ।

*athetaro ghanatarāvidyā-paṭala-saṁvītāntahkaraṇo  
'ṅgikṛta-kartṛtvādy-aśeṣa-karmādhikāra-kāraṇo  
vidhi-pratiṣedha-codanā-saṁdaṁśopadaṣṭaḥ karmasu pravartamānaḥ*

Then, the other person, whose mind is covered by the dense veil of ignorance and who accepts conditions such as agency which make him eligible for all actions engages in action, being pressed by the tongs of scriptural injunction and prohibition. [Introduction – Verse 41]<sup>6</sup>

## Chapter 1 - Verse 41

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं गतिम् ।  
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥ ४१ ॥

*śubhaiḥ prāpnoti devatvaṃ niṣiddhair nārakīm gatim  
ubhābhyāṃ puṇya-pāpābhyāṃ mānuṣyaṃ labhate'vaśaḥ*

Such a person, who has no freedom, attains the status of a god by doing good deeds, goes down to hell by performing prohibited actions, and attains the status of a man by doing both good and bad deeds. [Chapter 1 - Verse 41]

## Chapter 1 - Verse 42 - Introduction

आब्रह्म-स्तम्बपर्यन्ते घोरे दुःखोदधौ  
घटीयन्त्रवत् आरोहावरोह-न्यायेन  
अधममध्यमोत्तम-सुखदुःखमोह-  
विद्युच्चपल-सम्पातदायिनीः विचित्रयोनीः  
चण्डोत्पिञ्जलक-श्वसनवेगाभिहत-अम्भोधि-  
मध्यवर्ति-शुष्कालाबुवत्  
शुभाशुभव्यामिश्र-कर्मवायुसमीरितः ।

*ābrahma-stamba-paryante ghore duḥkhodadhau  
ghaṭi-yantra-vad ārohāvaroha-nyāyena  
adhama-madhyamottama-sukha-duḥkha-moha-  
vidyuc-capala- sampāta-dāyinī vicitra-yonī  
caṇḍotpiñjalaka- śvasana-vegābhihatāmbhodhi-  
madhya-varti-śuṣkālābu- vac  
chubāśubha-vyāmiśra-karma-vāyu-samīritaḥ*

Taking different births - high, low, and middle - which provide lightning-like momentary pleasure, pain, and delusion, moving up and down like a water-wheel in the ocean of sorrow which comprises all beings from Brahma down to the clump of grass, he revolves being propelled by the wind of good, bad, and mixed deeds in the same way as a dry gourd placed in mid-ocean is tossed about by the speed of the fierce stormy wind. [Introduction – Verse 42]<sup>37</sup>

## Chapter 1 - Verse 42

एवं चङ्क्रम्यमाणोऽयं अविद्याकामकर्मभिः ।  
पाशितो जायते कामी म्रियते चासुखावृतः ॥ ४२ ॥

*evaṃ caṅkramyamāṇo 'yam avidyā-kāma-karmabhiḥ  
pāśito jāyate kāmī mriyate cāsukhāvṛtaḥ*

Perpetually revolving in this way, the man of desire takes birth, being bound by ignorance, desire, and deeds, and dies full of misery. [Verse 42]

## Chapter 1 - Verse 43 - Introduction

यथोक्तेऽर्थे आदरविधानाय प्रमाणोपन्यासः ।

*yathokte 'rtha ādara-vidhānāya pramāṇopanyāsaḥ*

With a view to show respect to what has been said above, the [scriptural] authority will be cited. [Introduction - Verse 43]

## Chapter 1 - Verse 43

श्रुतिश्चेमं जगादर्थं कामस्य विनिवृत्तये ।  
तन्मूला संसृतिर्यस्मात् तन्नाशोऽज्ञानहानतः ॥ ४३ ॥

*śrutiś cemaṃ jagādārthaṃ kāmasya vinivṛttaye  
tan-mūlā saṁsṛtir yasmāt tan-nāśo 'jñāna-hānataḥ*

Since desire is the root of bondage, Sruti also conveys this teaching for the purpose of the cessation of desire. Its destruction arises from the destruction of ignorance. [Verse 43]

## Chapter 1 - Verse 44 - Introduction

का त्वसौ श्रुतिरिति चेत् ।

*kā tv asau śrutir iti cet*

If it be asked, “What is that Sruti text?” [we reply]. [Introduction – Verse 44]

## Chapter 1 - Verse 44

"यदा सर्वे प्रमुच्यन्ते " "इति नु" इति च वाजिनः ।  
कामबन्धनमेवेदं व्यासोऽप्याह पदे पदे ॥ ४४ ॥

*“yadā sarve pramucyanta” “iti nu” iti ca vājinaḥ  
kāma-bandhanam evedaṁ vyāso `py āha pade-pade*

The Brhadaranyaka says : “When all desires are destroyed” and “Thus the man who desires [transmigrates]...” Vyasa also says repeatedly that this [life] is a bondage due to desire alone. [Verse 44]

## Chapter 1 - Verse 45 - Introduction

एषः संसारपन्थाः व्याख्यातः । अथ इदानीं तद्-  
व्यावृत्तये कर्माणि आरादुपकारकत्वेन यथा  
मोक्षहेतुतां प्रतिपद्यन्ते, तथाभिधीयते ।

*eṣa saṁsāra-panthā vyākhyātaḥ. athedāniṁ tad-  
vyāvṛttaye karmāṇy ārād-upakāra-katvena yathā  
mokṣa-hetutāṁ pratipadyante tathābhidhīyate*

Thus the way to bondage has been explained. Now for the purpose of destroying it, the manner in which actions, as remote aid, are the means to liberation will be explained. [Introduction – Verse 45]

### Chapter 1 - Verse 45

तस्यैवं दुःखतप्तस्य कथंचित् पुण्यशीलनात् ।  
नित्येहाक्षालितधियो वैराग्यं जायते हृदि ॥ ४५ ॥

*tasyaivam duḥkha-taptasya kathamcit puṇya-śīlanāt  
nityehākṣālita-dhiyo vairāgyam jāyate hr̥di*

Thus the way to bondage has been explained. Now for the purpose of destroying it, the manner in which actions, as remote aid, are the means to liberation will be explained.  
[Chapter 1 - Verse 45]

### Chapter 1 - Verse 46 - Introduction

कीदृग्वैराग्यं उत्पद्यत इति ? उच्यते ।

*kidṛg vairāgyam utpadyata iti. uc्यate*

To the question, "What kind of dispassion arises?" the answer is given.  
[Introduction – Verse 46]

### Chapter 1 - Verse 46

नरकाद्भीर्यथास्याभूत् तथा काम्यफलादपि ।  
यथार्थदर्शनात् तस्मात् नित्यं कर्म चिकीर्षति ॥ ४६ ॥

*narakād bhīr yathāsyābhūt tathā kāmya-phalād api  
yathārtha-darśanāt tasmān nityam karma cikīrṣati*

Just as he was afraid of hell, even so he is afraid of the fruits of desire-prompted actions, as a result of knowing their real nature. Therefore, he desires to perform obligatory deeds.  
[Chapter 1 - Verse 46]

## Chapter 1 - Verse 47

एवं नित्य-नैमित्तिक-कर्मानुष्ठानेन ।

शुध्यमानं तु तच्चित्तम् ईश्वरार्पितकर्मभिः ।

वैराग्यं ब्रह्मलोकादौ व्यनक्त्यथ सुनिर्मलम् ॥ ४७ ॥

*evaṃ nitya-naimittika-karmānuṣṭhānena*

*śudhyamānaṃ tu tac-cittam īśvarārpita-karmabhiḥ*

*vairāgyaṃ brahma-lokādau vyanakty atha sunirmalam*

Thus, as a result of the performance of daily and occasional obligatory duties : [Introduction - Verse 47]

The mind, purified by deeds dedicated to the Lord, develops faultless dispassion towards objects such as the world of Brahma. [Verse 47]

## Chapter 1 - Verse 48 - Introduction

यस्माद् रजस्तमो-मलोपसंसृष्टमेव चित्तं  
कामबडिशेन आकृष्य विषय-दुरन्त-सूनास्थानेषु  
निक्षिप्यते, तस्मात् नित्यनैमित्तिक-कर्मानुष्ठान-  
परिमार्जनेन अपविद्ध-रजस्तमोमलं, प्रसन्नम्  
अनाकुलं, संमार्जित-स्फटिकशिला-कल्पं,  
बाह्यविषयहेतुकेन च रागद्वेषात्मकेन  
अतिग्रहबडिशेन अनाकृष्यमाणं,  
विधूताशेषकल्मषं, प्रत्यङ्मात्रप्रवणं  
चित्तदर्पणं अवतिष्ठते । अतः इदमभिधीयते ।

*yasmād rajas-tamo-malopasaṃsṛṣṭam eva cittam  
kāma-baḍiśēnākṛṣya viṣaya-duranta-sūnāsthāneṣu  
nikṣipyate tasmān nitya-naimittika-karmānuṣṭhāna-  
parimārjanenāpaviddha-rajastamo-malam prasannam  
anākulaṃ saṃmārjita-sphaṭika-śilā-kalpaṃ  
bāhya-viṣaya-hetukena ca rāga-dveṣātmakenā  
atigraha- baḍiśēnānākṛṣyamāṇam  
vidhūtāśeṣa-kalmaṣaṃ pratyak-mātra-pravaṇam  
citta-darpaṇam avatiṣṭhate. ata idam abhidhiyate*

Since the mind is tainted by the impurities of rajas and tamas, it is attracted by the bait of desire and is placed in the slaughter-house of countless sense-objects, but it becomes pure and tranquil like a well-washed crystal stone when it is cleansed by the performance of daily and obligatory deeds and the impurities of rajas and tamas are removed from it. Then, being free from all impurities, it is not attracted by the powerful bait of desire and aversion, which are caused by external objects, and remains like a clean mirror, inclined only towards the inward Self. Hence the following is stated. [Introduction – Verse 48]



## Chapter 1 - Verse 48

व्युत्थिताशेषकामेभ्यो यदा धीः अवतिष्ठते ।  
तदैव प्रत्यगात्मानं स्वयमेवाविविक्षति ॥ ४८ ॥

*vyutthitāśeṣa-kāmebhyo yadā dhīr avatiṣṭhate  
tadaiva pratyag-ātmānaṁ svayam evāvivikṣati*

When the intellect remains bereft of all desires, then alone it is inclined of its own accord to enter the inward Self. [Verse 48]

## Chapter 1 - Verse 49 - Introduction

अतःपरं अवसिताधिकाराणि कर्माणि प्रत्यक्-प्रवणत्वसूनौ  
कृतसंप्रत्तिकानि चरितार्थानि सन्ति ।

*ataḥ param avasitādhikārāṇi karmāṇi pratyak-pravaṇatva-sūnau  
kṛta-samprattikāni caritārthāni santi*

Thereafter, actions [disappear] - having done their work [of the removal of desire] and having achieved their goal by entrusting their work to the intellect in which inclination towards the Self has arisen. [Introduction – Verse 49]

## Chapter 1 - Verse 49

प्रत्यक्-प्रवणतां बुद्धेः कर्माण्युत्पाद्य शुद्धितः ।  
कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ॥ ४९ ॥

*pratyak-pravaṇatām buddheḥ karmāṇy utpādya śuddhitah  
kṛtārthāny astamāyānti prāvṛḍ-ante ghanā iva*

Actions, after producing inclination towards the Self in the intellect by purifying it and after having achieved their goal, disappear like clouds at the end of the rainy season. [Verse 49]



## Chapter 1 - Verse 50

यतो नित्यकर्मानुष्ठानस्य एष महिमा ।

तस्मान्मुमुक्षुभिः कार्यं आत्मज्ञानाभिलाषिभिः ।  
नित्यं नैमित्तिकं कर्म सदैवात्मविशुद्धये ॥ ५० ॥

*yato nitya-karmānuṣṭhānasyaiṣa mahimā*

*tasmān mumukṣubhiḥ kāryam ātma-jñānābhilāṣibhiḥ  
nityam naimittikam karma sadaivātma-viśuddhaye*

The greatness of the performance of daily obligatory duties is for this reason. [Introduction - Verse 50]

Therefore, for the purpose of purification of the mind, daily and occasional obligatory deeds have always to be done by seekers of liberation who desire knowledge of the Self. [Verse 50]

## Chapter 1 - Verse 51 - Introduction

यथोक्तेऽर्थे सर्वज्ञवचनं प्रमाणम् ।

*yathokte 'rthe sarvajña-vacanam pramāṇam*

The utterance of the omniscient Lord is the authority in respect of what has been stated. [Introduction - Verse 51]

## Chapter 1 - Verse 51

"आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः" एवेति च स्मृतिः ॥ ५१ ॥

*"ārurukṣor muner yogaṁ karma kāraṇam ucyate  
yogārūḍhasya tasyaiva śama" eveti ca smṛtiḥ*

The smṛti text says : "For a devotee who wishes to attain to yoga, action is said to be the means. For the same [devotee], when he has attained to yoga, quiescence" alone [is the means]. [Verse 51]

## Chapter 1 - Verse 52 - Introduction

नित्यकर्मानुष्ठानात् धर्मोत्पत्तिः, धर्मोत्पत्तेः  
पापहानिः, ततः चित्तशुद्धिः, ततः संसार-  
याथात्म्यावबोधः, ततो वैराग्यं, ततो  
मुमुक्षुत्वं, ततः तदुपायपर्येषणं, ततः  
सर्वकर्म-तत्साधन-सन्यासः, ततो योगाभ्यासः,  
ततः चित्तस्य प्रत्यक्-प्रवणता, ततः तत्त्वमस्यादि-  
वाक्यार्थ-परिज्ञानं, ततोऽविद्योच्छेदः, ततश्च  
स्वात्मन्येव अवस्थानं, "ब्रह्मैव सन्  
ब्रह्माप्येति" "विमुक्तश्च विमुच्यते" इति ।

*nitya-karmānuṣṭhānād dharmotpattir dharmotpatteh  
pāpa-hānis tatas citta-śuddhis tataḥ saṁsāra-  
yāthātmyāvabodhas tato vairāgyaṁ tato  
mumukṣutvaṁ tatas tad-upāya-paryeṣaṇaṁ tataḥ  
sarva-karma-tat-sādhana-saṁnyāsas tato yogābhyāsas  
tatas cittasya pratyak-pravaṇatā tatas tat-tvam-asy- ādi-  
vākyārtha-parijñānaṁ tato 'vidyocchedas tatas ca  
svātmany evāvasthānaṁ "brahmaiva san  
brahmāpyeti" "vimuktaś ca vimucyate" iti*

From the performance of daily obligatory duties merit arises. From the origination of merit comes destruction of sin; from this arises purification of the mind, and from this comes the understanding of the real nature of bondage; there from dispassion arises; from this comes a longing for liberation, and this leads to a search for the means thereto, and from this comes the renunciation of all actions and their means; then there is the practice of yoga; from this comes the inclination in the mind towards the inward Self, and then there arises the knowledge of the meaning of texts such as "tat tvam asi", and from this results the destruction of ignorance; thereafter comes the state of remaining as the Self alone, as shown by the texts, "Being but Brahman, he is merged in Brahman," "Being liberated, one becomes free."  
[Introduction – Verse 52]

## Chapter 1 - Verse 52

पारम्पर्येण कर्मैवं स्यादविद्या-निवृत्तये ।  
ज्ञानवन्नाविरोधित्वात् कर्माविद्यां निरस्यति ॥ ५२ ॥

*pāramparyeṇa karmaivam syād avidyā-nivṛttaye  
jñāna-van nāvirodhitvāt karmāvidyām nirasyati*

Thus, action leads successively to the removal of ignorance. Action cannot [directly] remove ignorance like knowledge, because it is not opposed to it. [Verse 52]

## Chapter 1 - Verse 53 - Introduction

न च कर्मणः कार्यं अण्वपि मुक्तौ सम्भाव्यते ।  
नापि मुक्तौ यत्संभवति तत्कर्म अपेक्षते । तदुच्यते ।

*na ca karmanah karyam anv api muktau sambhavyate  
napi muktau yat sambhavati tat karmapeksate tad ucyate*

The effect of action has no scope at all in respect of liberation, and what takes place in liberation does not require the help of action. This will be explained. [Introduction – Verse 53]

## Chapter 1 - Verse 53

उत्पाद्यमाप्यं संस्कार्यं विकार्यं च क्रियाफलम् ।  
नैवं मुक्तिर्यतस्तस्मात् कर्म तस्याः न साधनम् ॥ ५३ ॥

*utpadyam apyam samskaryam vikaryam ca kriya-phalam  
naivam muktir yatas tasmāt karma tasya na sadhanam*

The result of action is origination, attainment, purification, or modification. Since liberation is not any of these, action is not the means thereto. [Verse 53]

## Chapter 1 - Verse 54 - Introduction

एवं तावत् केवलं कर्म साक्षात् अविद्यापनुत्तये न पर्याप्तं  
इति प्रपञ्चितम् । मुक्तौ च मुमुक्षुज्ञान-तद्विषयस्वाभाव्य-अनुरोधेन  
सर्वप्रकारस्यापि कर्मणोऽसंभव उक्तो "हितं सम्प्रेप्सताम्" इत्यादिना ।  
यादृशश्च आरादुपकारकत्वेन ज्ञानोत्पत्तौ कर्मणां समुच्चयः सम्भवति,  
तथा प्रतिपादितम् । अविद्योच्छित्तौ तु लब्धात्मस्वभावस्य  
आत्मज्ञानस्यैव असाधारणं साधकतमत्वं, नान्यस्य  
प्रधानभूतस्य गुणभूतस्य च इत्येतत्-अधुनोच्यते ।  
तत्र ज्ञानं गुणभूतं तावत् अहेतुः, इत्येतदाह ।

evam tavat kevalam karma saksad avidyapanuttaye na paryaptam  
iti prapancitam. muktau ca mumuksu-jnana-tad-visaya-svabhavyanurodhena  
sarva-prakarasyapi karmano'sambhava ukto "hitam samprepsatam" ity adina.  
yadrsas caradi-upakarakatvena jnanotpattau karmanam samuccayah sambhavati  
tatha pratipaditam. avidyocchittau tu labdhatma-svabhavasya  
atma-jnanasyaivasadharanam sadhakatamatvam nanyasya  
pradhana-bhutasya guna-bhutasya cety etad adhunocyate.  
tatra jnanam guna-bhutam tavat ahetur ity etad aha

So far, it has been shown that action by itself cannot directly destroy ignorance. In Verse (I. 29 ff.) beginning with "hitam samprepsatam" (those who wish to attain the good), it has been stated that considering the nature of the seeker of liberation, the nature of knowledge, and its object, there is no scope for action of every kind in respect of liberation. The way in which the association of action finds a place as a remote aid in respect of the origination of knowledge has also been explained. Now it will be stated that knowledge of the ever-existent Self is the special and the best means to destroy ignorance and that nothing else, either as the principal or subsidiary, can be the means [in combination with knowledge]. On this issue, he first explains why knowledge as a subsidiary (to karma) cannot be the cause [of the destruction of ignorance]. [Introduction - Verse 54]

## Chapter 1 - Verse 54

संनिपत्य न च ज्ञानं कर्माज्ञानं निरस्यति ।  
साध्यसाधनभावत्वाद् एककालानवस्थितेः ॥ ५४ ॥

samnipatya na ca jnanam karmajnanam nirasyati  
sadhya-sadhana-bhavatvad eka-kalanavasthiteh

Knowledge cannot remove ignorance by union with action [as its subsidiary]. Action and knowledge cannot exist at the same time as they are related as means and end. [Verse 54]

## Chapter 1 - Verse 55 - Introduction

समप्रधानयोः अपि असंभवः एव ।

*sama-pradhāṇayor apy asaṁbhava eva*

Also, they cannot be combined as equal partners. [Introduction – Verse 55]

## Chapter 1 - Verse 55

बाध्यबाधकभावाच्च पञ्चास्योरणयोरिव ।  
एकदेशानवस्थानात् न समुच्चयता तयोः ॥ ५५ ॥

*bādhya-bādhaka-bhāvāc ca pañcāsyoraṇayor iva  
eka-deśānavasthānān na samuccayatā tayoh*

No combination of them is possible, as they cannot co-exist being related as the sublator and the sublated, like the lion and the sheep. [Verse 55]

## Chapter 1 - Verse 56 - Introduction

कुतो बाध्यबाधकभावः ? यस्मात् ।

*kuto bādhya-bādhaka-bhāvaḥ. yasmāt*

If it be asked, "Why are they related as the sublator and the sublated?" the following is the reason. [Introduction - Verse 56]

## Chapter 1 - Verse 56

अयथावस्त्वविद्या स्याद् विद्या तस्या विरोधिनी ।  
समुच्चयस्तयोरेवं रविशार्वरयोरिव ॥ ५६ ॥

*ayathā-vastv-avidyā syād vidyā tasyā virodhini  
samuccayas tayor evaṃ ravi-śārvarayor iva*

Ignorance [as well as karma] is concerned with the unreal. Knowledge is opposed to ignorance. Thus their combination will be like that of the sun and darkness. [Verse 56]

## Chapter 1 - Verse 57 - Introduction

तस्मात् अकारक-ब्रह्मात्मनि  
परिसमाप्तौ-अवबोधस्य अशेषकर्मचोदनानां  
अचोद्य-स्वाभाव्यात् कुण्ठता । कथं तत् ? अभिधीयते ।

*tasmād akāraka-brahmātmani  
parisamāptāvbodhasyāśeṣa-karma-codanānām  
acodya-svābhāvyāt kuṇṭhatā. katham tat. abhidhiyate*

Hence, in the case of a person who has attained knowledge of Brahman, is not involved in action, all injunctions which prescribe the performance of action lose their force, because his nature is such that he is no longer subject to injunctions. If you ask, "How is that possible?" it will be explained. [Introduction – Verse 57]

## Chapter 1 - Verse 57

बृहस्पतिसवे यद्वत् क्षत्रियो न प्रवर्तते ।  
ब्राह्मणत्वाद्यहंमानी विप्रो वा क्षत्रकर्मणि ॥ ५७ ॥

*brhaspati-save yad-vat kṣattriyo na pravartate*  
*brāhmaṇatvādy-aham-māni vipro vā kṣattra-karmaṇi*

Just as a Ksatriya does not perform Brhaspati-sava, even so a Brahmana who considers himself as possessing the nature of Brahmana, etc. does not perform the duties of a Ksatriya. [Verse 57]

## Chapter 1 - Verse 58 - Introduction

यथायं दृष्टान्तः एवं दार्ष्टान्तिकोऽपि इत्येतदाह ।

*yathāyaṁ dr̥ṣṭānta evaṁ dār̥ṣṭāntiko 'pity etad āha*

To show that what is true of the example also holds good with regard to what is to be illustrated, he says the following. [Introduction - Verse 58]

## Chapter 1 - Verse 58

विदेहो वीतसन्देहो नेति नेत्यवशेषितः ।  
देहाद्यनात्मदृक्-तद्वत् तत्-क्रियां वीक्षतेऽपि न ॥ ५८ ॥

*videho vīta-saṁdeho neti-nety-avaśeṣitaḥ*  
*dehādy-anātma-dr̥k tad-vat tat-kriyāṁ vīkṣate 'pi na*

[A person who has the right knowledge] is one who is free from the body, who is free from doubt, who remains [as the Self] through the practice of the technique of "not this, not this" and who sees the body, etc. as not-Self. In the same way [as shown in the example], he does not even look at their action. [Verse 58]

## Chapter 1 - Verse 59 - Introduction

तस्यार्थस्य आविष्करणार्थम् उदाहरणम् ।

*tasyārthasyāviṣkaraṇārtham udāharaṇam*

With a view to clarifying this idea, an illustration is given. [Introduction - Verse 59]

## Chapter 1 - Verse 59

मृत्स्नेभके यथेभत्वं शिशुरध्यस्य वल्गति ।  
अध्यस्यात्मनि देहादीन् मूढस्तद्वद्-विचेष्टते ॥ ५९ ॥

*mṛtsnebhake yathebhatvaṃ śiśur adhyasya valgati  
adhyasyātmani dehādin mūḍhas tad-vad viceṣṭate*

Just as a child, superimposing the notion of a [real] elephant on the clay-elephant, runs away from it, even so an ignorant man, superimposing the notions of the body, etc. on the Self, is engaged in action. [Verse 59]



## Chapter 1 - Verse 60 - Introduction

न च वयं ज्ञानकर्मणोः सर्वत्र एव समुच्चयं  
प्रत्याचक्ष्महे । यत्र प्रयोज्य- प्रयोजकभावो  
ज्ञानकर्मणोः, तत्र नास्मत्पित्रापि शक्यते  
निवारयितुम् । तत्र विभागप्रदर्शनाय उदाहरणं  
प्रदर्शयते ।

*na ca vayaṃ jñāna-karmaṇoḥ sarvatraiva samuccayaṃ  
pratyācakṣmahe. yatra prayojya- prayojaka-bhāvo  
jñāna-karmaṇos tatra nāsmat- pitrāpi śakyate  
nivārayitum. tatra vibhāga- pradarśanāyodāharaṇaṃ  
pradarśyate*

We do not deny the combination of knowledge and action in all cases. Wherever action and knowledge are related as cause and effect, even our father in such a case cannot repudiate [their combination]. With a view to show the distinction in this connection, an example is given. [Introduction – Verse 60]

## Chapter 1 - Verse 60

स्थाणुं चोरधियालाय भीतो यद्वत्पलायते ।  
बुद्ध्यादिभिस्तथात्मानं भ्रान्तोऽध्यारोप्य चेष्टते ॥ ६० ॥

*sthāṇuṃ coradhiyālāya bhīto yad-vat palāyate  
buddhy-ādibhis tathātmānaṃ bhrānto 'dhyāropya ceṣṭate*

Just as a person cognizing a post as a thief runs away in fear, even so a deluded person, superimposing intellect, etc. on the Self, is engaged in action. [Verse 60]

## Chapter 1 - Verse 61 - Introduction

एवं यत्र यत्र ज्ञानकर्मणोः प्रयोज्य-प्रयोजकभावः,  
तत्र सर्वत्रायं न्यायः । यत्र तु न समकालं नापि  
क्रमेणोपपद्यते समुच्चयः, स विषय उच्यते ।

*evam yatra-yatra jñāna-karmaṇoḥ prayojya-prayojaka-bhāvas  
tatra sarvatrāyaṁ nyāyaḥ. yatra tu na sama-kālaṁ nāpi  
krameṇopapadyate samuccayaḥ sa viṣaya ucyate*

Thus, wherever there is means - end relation between knowledge and action, this principle holds good in all those cases. But cases where neither simultaneous nor successive combination is tenable, will be stated [in the sequel]. [Introduction – Verse 61]

## Chapter 1 - Verse 61

स्थाणोः सतत्त्वविज्ञानं यथा नाङ्गं पलायने ।  
आत्मनस्तत्त्वविज्ञानं तद्वन्नाङ्गं क्रियाविधौ ॥ ६१ ॥

*sthāṇoḥ sa-tattva-vijñānaṁ yathā nāṅgaṁ palāyane  
ātmanas tattva-vijñānaṁ tad-van nāṅgaṁ kriyā-vidhau*

Just as right knowledge of the post is not subsidiary to the act of running, even so right knowledge of the Self is not subsidiary to the injunction of action. [Verse 61]

## Chapter 1 - Verse 62 - Introduction

यस्माद्गुणस्यैतत् स्वाभाव्यम् ।

*yasmād guṇasyaitat svābhāvyam*

For that is the nature of a subsidiary. [Introduction - Verse 62]

## Chapter 1 - Verse 62

यद्धि यस्यानुरोधेन स्वभावमनुवर्तते ।  
तत्तस्य गुणभूतं स्यात् न प्रधानाद्गुणो यतः ॥ ६२ ॥

*yadd hi yasyānurodhena svabhāvam anuvartate  
tat tasya guṇa-bhūtaṁ syāt na pradhānād guṇo yataḥ*

That, indeed, which follows the nature of another in conformity to it can be subsidiary to it. But that which destroys the principal cannot be subsidiary to it. [Verse 62]

## Chapter 1 - Verse 63

यस्मात् ।  
कर्मप्रकरणाकांक्षि-ज्ञानं कर्मगुणो भवेत् ।  
यद्धि प्रकरणे यस्य तत्तदङ्गं प्रचक्षते ॥ ६३ ॥

*yasmāt*

*karma-prakaraṇākāṅkṣi jñānaṁ karma-guṇo bhavet  
yadd hi prakaraṇe yasya tat tad-aṅgaṁ pracakṣate*

For this reason [also]. [Introduction - Verse 63]

The knowledge which expects the context of action will be a subsidiary to action; for, that which belongs to the context of something is said to be a subsidiary to it. [Verse 63]

## Chapter 1 - Verse 64

स्वरूपलाभमात्रेण यत्त्वविद्यां निहन्ति नः ।  
न तदङ्गं प्रधानं वा ज्ञानं स्यात्कर्मणः क्वचित् ॥ ६४ ॥

*svarūpa-lābha-mātreṇa yat tv avidyāṃ nihanti naḥ  
na tad aṅgaṃ pradhānaṃ vā jñānaṃ syāt karmaṇaḥ kvacit*

Knowledge which, by its mere origination, destroys our ignorance cannot anywhere be subsidiary or the principal to action. [Verse 64]

## Chapter 1 - Verse 65 - Introduction

समुच्चयपक्षवादिनापि अवश्यम्  
एतदभ्युपगन्तव्यम् । यस्मात् ।

*samuccaya-pakṣa-vādināpy avaśyam  
etad abhyupagantavyam. yasmāt*

This has to be necessarily admitted even by the advocates of the theory of combination [of knowledge and action. For : [Introduction - Verse 65]

## Chapter 1 - Verse 65

अज्ञानमनिराकुर्वज्ज्ञानमेव न सिद्ध्यति ।  
विपन्नकारकग्रामं ज्ञानं कर्म न ढौकते ॥ ६५ ॥

*ajñānam anirākurvaj jñānam eva na sidhyati  
vipanna-kāraka-grāmaṃ jñānaṃ karma na ḍhaukate*

Knowledge which does not destroy ignorance does not come into existence at all. Action does not touch knowledge which has destroyed the aggregate of the factors of action. [Verse 65]

## Chapter 1 - Verse 66 - Introduction

इदं चापरं कारणं ज्ञानकर्मणोः समुच्चयनिबर्हि ।

idam caparam karanam jnana-karmanoh samuccaya-nibarhi ।

This is also another reason for rejecting the combination of knowledge and action.  
[Introduction – Verse 66]

## Chapter 1 - Verse 66

हेतुस्वरूपकार्याणि प्रकाश-तमसोरिव ।  
विरोधीनि ततो नास्ति साङ्गत्यं ज्ञानकर्मणोः ॥ ६६ ॥

hetu-svarupa-karyani prakasa-tamasor iva ।  
virodhini tato nasti sangatyam jnana-karmanoh ॥ 66 ॥

Since the sources, nature, and effects of [both] knowledge and action are opposed like light and darkness, there is no combination of them. [Verse 66]

## Chapter 1 - Verse 67 - Introduction

एवमुपसंहते केचित् स्वसम्प्रदायबलावष्टम्भात् आहुः, यदेतद्वेदान्तवाक्यात्  
"अहं ब्रह्म" इति विज्ञानं समुत्पद्यते, तन्नैव स्वोत्पत्तिमात्रेण अज्ञानं निरस्यति ।  
किं तर्हि ? अहन्यहनि द्राघीयसा कालेन-उपासीनस्य सतो भावनोपचयात्  
निश्शेषम् अज्ञानमपगच्छति "देवो भूत्वा देवानप्येति" इति श्रुतेः । अपरे तु  
ब्रुवते, वेदान्त-वाक्य-जनितम् "अहं ब्रह्म" इति विज्ञानं संसर्गात्मकत्वात्,  
आत्मवस्तु-याथात्म्यावगाही एव न भवति । किं तर्हि ? एतदेव गङ्गास्रोतोवत्  
सततं अभ्यस्यतोऽन्यदेव अवाक्यार्थात्मकं विज्ञानान्तरं उत्पद्यते । तदेव  
अशेषाज्ञान-तिमिरोत्सारी इति, "विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः" इति श्रुतेः  
इति । अस्य पक्षद्वयस्य निवृत्तये इदमभिधीयते ।

*evam upasaṁhr̥te kecit sva-saṁpradāya-  
balāvaṣṭambhād āhur yad etad vedānta-vākyād ahaṁ  
brahmeti vijñānaṁ samutpadyate tan naiva svotpatti-  
mātreṇājñānaṁ nirasyati. kiṁ tarhi. ahany ahani  
drāghīyasā kālenopāsīnasya sato bhāvanopacayān  
niśśeṣam ajñānaṁ apagacchati “devo bhūtvā devān  
apyeti” iti śruteḥ. apare tu bruvate vedānta-vākya-  
janitam ahaṁ brahmeti vijñānaṁ saṁsargātmakatvād  
ātma-vastu-yāthātmyāvagāhy eva na bhavati. kiṁ  
tarhi. etad eva gaṅgā-sroto-vat satatam abhyasyato  
'nyad evāvākya-r̥thātmakaṁ vijñānāntaram utpadyate.  
tad evāśeṣājñāna-timirotsārīti “vijñāya prajñāṁ  
kurvīta brāhmaṇaḥ” iti śruter iti. asya pakṣa-  
dvayasya nivṛttaya idam abhidhīyate.*

When we thus conclude, there are those who on the strength of their own tradition say that the knowledge, “I am Brahman,” which arises from the Vedanta text does not remove ignorance by its mere origination. What then? One who practises meditation every day for a long time can get rid of all ignorance by the accumulated strength of meditation, as shown by the Sruti text, “Becoming (knowing) god, he attains the gods.” Some others maintain that since the knowledge, “I am Brahman,” which has risen from the Vedanta text is relational, it does not at all apprehend the real nature of the Self. What then? This [knowledge] itself, when it is continuously meditated upon [without any break] like the stream of the Ganga produces in a person another knowledge which is different [from it] and which is non-sentential. That alone destroys the entire darkness of ignorance, as shown by the Sruti text, “The Brahmana, after knowing it, should attain direct knowledge”. For the refutation of these two views, this is stated. [Introduction – Verse 67]

## Chapter 1 - Verse 67

सकृत्-प्रवृत्त्या मृद्नाति क्रियाकारक-रूपभृत् ।  
अज्ञानम् आगमज्ञानं साङ्गत्यं नास्त्यतोऽनयोः ॥ ६७ ॥

*sakṛt-pravṛttyā mṛdnāti kriyā-kāraka-rūpa-bhṛt*  
*ajñānam āgama-jñānam sāṅgatyam nāsty ato 'nayoḥ*

Knowledge that arises from scripture on its first appearance destroys ignorance which manifests in the form of the instruments of action. Hence there is no combination of these two. [Verse 67]

## Chapter 1 - Verse 68 - Introduction

एवं तावद् अनानात्वे ब्रह्मणि, ज्ञानकर्मणोः  
समुच्चयो निराकृतः । अथाधुना  
पक्षान्तर-अभ्युपगमेनापि प्रत्यवस्थाने पूर्ववद्  
अनाश्वासो यथा, तथाभिधीयते ।

*evaṃ tāvad anānātve brahmaṇi jñāna-karmaṇoḥ*  
*samuccayo nirākṛtaḥ. athādhunā*  
*pakṣāntarābhyupagamenāpi pratyavasthāne pūrva-vad*  
*anāśvāso yathā tathābhidhiyate*

So far, the combination of knowledge and ritualistic action was refuted on the ground that Brahman is non-dual. Now, even if another view [according to which Brahman is one as well as dual] is accepted, we will show that we cannot, as earlier, have any faith in the rejected [combination theory]. [Introduction - Verse 68]



## Chapter 1 - Verse 68

अनुत्सारित-नानात्वं ब्रह्म यस्यापि वादिनः ।  
तन्मतेनापि दुस्साध्यो ज्ञानकर्मसमुच्चयः ॥ ६८ ॥

*anutsārita-nānātvam brahma yasyāpi vādinah  
tan-matenāpi dus-sādhya jñāna-karma-samuccayah*

The combination of knowledge and ritualistic action cannot be established even according to the view of the disputants who hold that Brahman is not free from plurality. [Verse 68]

## Chapter 1 - Verse 69 - Introduction

तस्य विभागोक्तिः दूषणविभाग-प्रज्ञप्तये ।

*tasya vibhāgoktir dūṣaṇa-vibhāga-prajñaptaye*

The alternatives in the [above] theory are stated for the purpose of their refutation separately. [Introduction – Verse 69]

## Chapter 1 - Verse 69

ब्रह्मात्मा वा भवेत्-तस्य यदि वाऽनात्मरूपकम् ।  
आत्मानाप्तिर्भवेन्मोहात् इतरस्याप्यनात्मनः ॥ ६९ ॥

*brahmātmā vā bhavet tasya yadi vānātma-rūpakam  
ātmānāptir bhaven mohād itarasyāpy anātmanah*

The alternatives in the [above] theory are stated for the purpose of their refutation separately. [Chapter 1 - Verse 69]



## Chapter 1 - Verse 70 - Introduction

तत्र यदि तावत् वास्तवेनैव वृत्तेन ब्रह्म  
प्राप्तं आत्मस्वाभाव्यात् , केवलं  
आसुरमोहापिधानमात्रमेव अनाप्तिनिमित्तं,  
तस्मिन् पक्षे ।

*tatra yadi tāvad vāstavenaiva vṛttena brahma  
prāptam ātma-svābhāvyāt kevalam  
āśura- mohāpidhāna-mātram evānāpti-nimittam  
tasmin pakṣe*

Now, if Brahman is really attained in view of its being of the nature of the Self, it is only the veil of the demoniac delusion that is the cause of its non-attainment. With regard to this view, [this has to be said]. [Introduction – Verse 70]

## Chapter 1 - Verse 70

मोहापिधानभङ्गाय नैव कर्माणि कारणम् ।  
ज्ञानेनैव फलावाप्तेः तत्र कर्म निरर्थकम् ॥ ७० ॥

*mohāpidhāna-bhaṅgāya naiva karmāṇi kāraṇam  
jñānenaiva phalāv āptes tatra karma nirarthakam*

Ritualistic actions can never be the means to the removal of the veil of delusion. Since the result can be attained by knowledge alone, ritualistic action is futile thereto. [Verse 70]

## Chapter 1 - Verse 71 - Introduction

अनात्मरूपके तु ब्रह्मणि न कर्म साधनभावं प्रतिपद्यते,  
नापि ज्ञानं कर्मसमुच्चितम् असमुच्चितं वा,  
यस्मात् अन्यस्य स्वत एव साधकस्य ब्रह्मणोऽप्यन्यत्वं  
स्वत एव सिद्धम्। तत्रैवम्।

*anātma-rūpake tu brahmaṇi na karma sādhana-bhāvaṃ pratipadyate  
nāpi jñānaṃ karma-samuccitam asamuccitam vā  
yasmād anyasya svata eva sādhakasya brahmaṇo 'py anyatvaṃ  
svata eva siddham. tatraivam*

If, on the other hand, Brahman is not of the nature of the Self, ritualistic action cannot be the means [to the attainment of Brahman]. Nor can knowledge, either combined or not combined with ritualistic action, be the means [thereto]. The reason is that to the aspirant, who is by his very nature other than [Brahman], Brahman also of its own accord is different from him. Here it is thus. [Introduction – Verse 71]

## Chapter 1 - Verse 71

अन्यस्यान्यात्मता-प्राप्तौ न क्वचिद्धेतुसम्भवः ।  
तस्मिन् सत्यपि नो नष्टे\* परात्मानं प्रपद्यते ॥ ७१ ॥

*anyasyānyātmatā-prāptau na kvacid-dhetu-sambhavaḥ  
tasmin saty api nānaṣṭaḥ parātmānaṃ prapadyate*

Nowhere is there a cause by which one object can become another. When an object remains what it is, it cannot be [another]. Also, when it ceases to be, it cannot become another. [Verse 71]

## Chapter 1 - Verse 72

अपरस्मिंस्तु पक्षे विधिः ।

परमात्मानुकूलेन ज्ञानाभ्यासेन दुःखिनः ।

द्वैतिनोऽपि प्रमुच्येरन् न परात्मविरोधिना ॥ ७२ ॥

*aparasmim̐s tu pakṣe vidhiḥ*

*paramātmānukūlena jñānābhyāsenā duḥkhinaḥ  
dvaitino 'pi pramucyeraṇ na parātma-virodhiṇā*

But in the case of yet another view, there is scope for injunction [about meditation].  
[Introduction - Verse 72]

Even dualists who experience suffering will be liberated through the practice of meditation [on the jiva] as the supreme Self, but not through that [knowledge of difference] which is contrary to the nature of supreme Self. [Verse 72]

## Chapter 1 - Verse 73 - Introduction

इतरस्मिंस्तु पक्षे विधेरेव अनवकाशत्वम् । कथम् ?

*itarasmim̐s tu pakṣe vidher evānavakāśatvam. katham*

In the case of the other view (which holds that the jiva is identical with Brahman), there is no scope at all for injunction. Why? [Introduction – Verse 73]

## Chapter 1 - Verse 73

समस्तव्यस्तभूतस्य ब्रह्मण्येवावतिष्ठतः ।  
ब्रूत कर्मणि को हेतुः सर्वानन्यत्वदर्शिनिः ॥ ७३ ॥

*samasta-vyasta-bhūtasya brahmaṇy evāvatīṣṭhataḥ  
brūta karmaṇi ko hetuḥ sarvānanyatva-darśinaḥ*

Tell me. Where is the need for action on the part of a person who sees everything as non-different from himself, who remains only as Brahman, and who is all, collectively as well as individually? [Verse 73]

## Chapter 1 - Verse 74 - Introduction

सर्वकर्मनिमित्त-संभवासंभवाभ्यां  
सर्वकर्म-सङ्करश्च प्राप्नोति । यस्मात् ।

*sarva-karma-nimitta-saṁbhavāsaṁbhavābhyāṁ  
sarva-karma-saṅkaraś ca prāpnoti. yasmāt*

Since it becomes possible as well as impossible for one to perform all actions [on the view of non-difference between jiva and Brahman], there arises also [the defect] of mixing up all actions. [Introduction – Verse 74]

## Chapter 1 - Verse 74

सर्वजात्यादिमत्त्वेऽस्य नितरां हेत्वसंभवः ।  
विशेषं ह्यनुपादाय कर्म नैव प्रवर्तते ॥ ७४ ॥

*sarva-jāty-ādi-matve 'sya nitarāṁ hetv-asambhavaḥ  
viśeṣaṁ hy anupādāya karma naiva pravartate*

For this person, who identifies himself with all castes, etc., there is no reason at all [for the performance of any ritualistic action]. Indeed, ritualistic action cannot take place at all in the absence of specification [such as caste, etc.]. [Verse 74]

## Chapter 1 - Verse 75 - Introduction

स्याद्विधिः अध्यात्माभिमानादिति  
चेत्, नैवम् । यस्मात् ।

*syād vidhir adhyātmābhimānād iti  
cen naivam. yasmāt*

If it be said that there is room for injunction [which enjoins the performance of karmas on the basis of eligibility], since there is identification with the body, it is not so for the following reason. [Introduction – Verse 75]

## Chapter 1 - Verse 75

न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः ।  
विदुषोऽप्यासुरश्चेत् स्यात् निष्फलं ब्रह्मदर्शनम् ॥ ७५ ॥

*na cādhyātmābhimāno 'pi viduṣo 'sty āsuratvataḥ  
viduṣo 'py āsuraś cet syān niṣphalaṁ brahmadarśanam*

Also, identification with the body which is due to demoniac delusion is not possible for an enlightened person. If even an enlightened person be subject to demoniac delusion, Brahman - realization would be useless. [Verse 75]

## Chapter 1 - Verse 76 - Introduction

अज्ञानकार्यत्वात् न समकालं नापि क्रमेण  
ज्ञानकर्मणोः वस्त्ववस्तुतन्त्रत्वात् सङ्गतिः  
अस्ति इत्येवं निराकृतोऽपि काशं कुशं वा अवलम्ब्याह ।

*ajñāna-kāryatvān na sama-kālaṁ nāpi krameṇa  
jñāna-karmaṇor vastv-avastu-tantratvāt saṅgatir  
astīty evaṁ nirākṛto 'pi kāśaṁ kuśaṁ vāvalambyāha*

Even though the theory of simultaneous as well as successive combination - between knowledge which is dependent on the real and ritualistic action which is dependent on the unreal - has been refuted on the ground that ritualistic action is the result of ignorance, (the opponent again) argues catching hold of straws. [Introduction – Verse 76]

## Chapter 1 - Verse 76

अथाध्यात्मं पुनर्यायात् आश्रितो मूढतां भवेत् ।  
स करोत्येव कर्माणि को ह्यज्ञं विनिवारयेत् ॥ ७६ ॥

*athādhyātmam punar yāyād āśrito mūḍhatāṁ bhavet  
sa karoty eva karmāṇi ko hy ajñam vinivārayet*

If it be the case that there is identification with the body (for the enlightened man), then he is an ignorant man. He certainly performs actions. Indeed, who can prevent an ignorant one? [Verse 76]

## Chapter 1 - Verse 77 - Introduction

सिद्धत्वाच्च न साध्यम् । यतः ।

*siddhatvāc ca na sādhyam. yataḥ*

Since (what has to be done) has already been achieved (by the man of knowledge), it is not something yet to be accomplished. It is for this reason. [Introduction – Verse 77]

## Chapter 1 - Verse 77

सामान्येतर-रूपाभ्यां कर्मात्मैवास्य योगिनः ।  
निःश्वासोच्छ्वासवत् तस्मात् न नियोगमपेक्षते ॥ ७७ ॥

*sāmānyetara-rūpābhyāṃ karmātmaivāsyā yoginaḥ  
niśśvāsocchvāsa-vat tasmān na niyogam apekṣate*

Action, either as the universal or as the particular, becomes the very nature of the man of knowledge. Therefore, it requires no injunction; it is like breathing in and breathing out. [Verse 77]

## Chapter 1 - Verse 78 - Introduction

अस्तु तर्हि भिन्नाभिन्नात्मकं ब्रह्म ।  
तथा च सति ज्ञानकर्मणी संभवतः  
भेदाभेद- विषयत्वात् तयोः ।  
तत्र तावदयं पक्षः एव न संभवति ।  
किं कारणम् ? न हि भिन्नोऽयं  
इत्यभेदबुद्धिं अनिराकृत्य भेदबुद्धिः  
पदार्थमालिङ्गते । एवं हि अनभ्युपगमे  
भिन्नाभिन्न-पदार्थयोः अलौकिकत्वं प्रसज्येत ।  
अथ निष्प्रमाणकं अपि आश्रीयते, तदपि  
उभयपक्ष-अभ्युपगमात् अभेदपक्षे  
दुःखि ब्रह्म स्यात् । अत आह ।

*astu tarhi bhinnābhinnātmakam brahma.  
tathā ca sati jñāna-karmaṇi sambhavato  
bhedābheda- viṣayatvāt tayoḥ.  
tatra tāvad ayaṁ pakṣa eva na sambhavati.  
kiṁ kāraṇam. na hi bhinno 'yam  
ity abheda-buddhim anirākṛtya bheda-buddhiḥ  
padārtham āliṅgate. evaṁ hy anabhyupagame  
bhinnābhinna- padārthayor alaukikatvaṁ prasajyeta.  
atha niṣpramāṇakam apy āśriyate tad apy  
ubhaya- pakṣābhyupagamād abheda-pakṣe  
duḥkhi brahma syād ata āha*

“Then,” so the opponent argues, “let Brahman be different as well as non-different. In that case, both knowledge and action become possible, because they are concerned with oneness and difference.” But this theory itself is untenable. Why is it so? The notion of difference such as “This is different” cannot arise with regard to any object without removing the notion of non-difference. If this is not accepted, the terms “difference” and “non-difference” will lose their ordinary significance. If this theory is entertained [by the opponent] even though there is no evidence for it, then since both positions (i.e. difference and non-difference between Brahman and jiva) are accepted [by him], Brahman would be subject to misery from the standpoint of non-difference. Therefore it is said. [Introduction – Verse 78]



## Chapter 1 - Verse 78

भिन्नाभिन्नं विशेषैश्चेत् दुःखि स्याद् ब्रह्म ते ध्रुवम् ।  
अशेषदुःखिता च स्याद् अहो प्रज्ञात्मवादिनाम् ॥ ७८ ॥

*bhinnābhinnam viśeṣaiś ced duḥkhi syād brahma te dhruvam  
aśeṣa-duḥkhitā ca syād aho prajñātma-vādinām*

If Brahman is different as well as non-different on account of [the common and] specific qualities, then in your theory Brahman is surely subject to misery. Also, it has to bear the entire misery [of all the jivas]. Wonderful is the wisdom of those who talk about the Self! [Verse 78]

## Chapter 1 - Verse 79 - Introduction

तस्मात् सम्यगेव अभिहितं न ज्ञानकर्मणोः  
समुच्चयः इति उपसंह्रियते ।

*tasmāt samyag evābhihitam na jñāna-karmaṇoḥ  
samuccaya ity upasaṁhriyate*

Therefore, we conclude that it has been well stated that there is no combination of knowledge and ritualistic action. [Introduction – Verse 79]

## Chapter 1 - Verse 79

तमोऽङ्गत्वं यथा भानोः अग्नेः शीताङ्गता यथा ।  
वारिणश्चोष्णता यद्वत् ज्ञानस्यैवं क्रियाङ्गता ॥ ७९ ॥

*tamo 'ṅgatvaṁ yathā bhānor agneś śītāṅgatā yathā  
vāriṇaś coṣṇatā yad-vaj jñānasyaivam kriyāṅgatā*

Just as the sun cannot be a part of darkness, just as cold cannot be a part of fire, just as water cannot have ritualistic action as its part. [Verse 79]

## Chapter 1 - Verse 80

यथोक्तोपपत्ति-बलेनैव पूर्वपक्षस्य उत्सारितत्वात्,  
वक्तव्यं नावशेषितं इत्यतः प्रतिपत्तिकर्मवत्  
पूर्वपक्षपरिहाराय यत्किञ्चित् वक्तव्यम् इत्यतः  
इदं अभिधीयते ।

"मुक्तेः क्रियाभिः सिद्धत्वात्" इत्याद्यनुचितं बहु ।  
यदभाणि तदन्याय्यं यथा तदधुनोच्यते ॥ ८० ॥

*yathoktopapatti-balenaiva pūrva-pakṣasyotsāritatvād  
vaktavyam nāvaśeṣitam ity atah pratipatti-karma-vat  
pūrva-pakṣa-parihārāya yat-kiñcid vaktavyam ity ata  
idam abhidhiyate*

*“mukteḥ kriyābhiḥ siddhatvāt” ity ādy anucitam bahu  
yad abhāṇi tad anyāvyam yathā tad adhunocyate*

Since the prima facie view has been refuted by the arguments stated above, nothing remains to be stated. Nevertheless, with a view to saying something more for the disposal of the prima facie view, the following is stated like the pratipatti-karma (the rite of disposal).  
[Introduction – Verse 80]

Commencing with the statement, "Since liberation is attained through ritualistic actions," many improper assertions have been made. How they are untenable will be stated now.  
[Verse 80]

योऽयं काम्यानां प्रतिषिद्धानां च त्यागः प्रतिज्ञायते सा प्रतिज्ञा तावन्न शक्यतेऽनुष्ठातुम् । किं कारणम् ? कर्मणो हि निर्वृत्तात्मनो द्वाभ्यां प्रकाराभ्यां निवृत्तिः संभवति, आरब्ध-फलस्य उपभोगेन, अनारब्ध-फलस्य अशुभस्य प्रायश्चित्तैः इति । तृतीयोऽपि त्याग-प्रकारोऽकर्त्रात्मावबोधात् , स तु आत्मज्ञान-अनभ्युपगमात् भवता नाभ्युपगम्यते । तत्र यानि अनुपभुक्त-फलानि अनारब्ध-फलानि तानि ईश्वरेणापि केनचिदपि न शक्यन्ते परित्यक्तुम् । अथारब्ध-फलानि त्यज्यन्ते तान्यपि न शक्यन्ते त्यक्तुम् । किं कारणम् ? अनिवृत्तेः । अनिवृत्तं हि चिकीर्षितं कर्म शक्यते त्यक्तुं, प्रवृत्ति-निवृत्तिं प्रति कर्तुः स्वातन्त्र्यात् । निवृत्ते तु कर्मणि तदसंभवात् दुरनुष्ठेयः प्रतिज्ञातार्थः । अशक्य-प्रतिज्ञानाच्च । न च शक्यते प्रतिज्ञातुं "यावज्जीवं काम्यानि प्रतिषिद्धानि च कर्माणि न करिष्यामि" इति सुनिपुणानामपि सूक्ष्मापराध-दर्शनात् । प्रमाणाभावाच्च । न च प्रमाणमस्ति, मोक्षकामो नित्यनैमित्तिके कर्मणी कुर्यात् काम्यप्रतिषिद्धे च व्रजयेत्, आरब्धफले चोपभोगेन क्षपयेदिति । आनन्त्याच्च । न च उपचितानां कर्मणाम् इयत्तास्ति, संसारस्य अनादित्वात् । न च काम्यैः प्रतिषिद्धैर्वा तेषां निवृत्तिरस्ति, शुद्धशुद्धिसाम्ये सति अविरोधादित्याह ।

yo 'yam kāmyānāṃ pratiṣiddhānāṃ ca tyāgaḥ  
pratijñāyate sā pratijñā tāvan na śakyate  
'nuṣṭhātum. kiṃ kāraṇam. karmaṇo hi  
nirvṛttātmano dvābhyāṃ prakārabhyāṃ nirvṛtīh  
sambhavaty ārabdha-phalasyopabhogenānārabdha-  
phalasyāśubhasya prāyaścittair iti. tṛtīyo 'pi tyāga-  
prakāro 'kartrātmāvabodhāt sa tv ātma-  
jñānānabhyupagamād bhavatā nābhyupagamyate. tatra  
yāny anupabhukta-phalāny anārabdha-phalāni  
tāniśvareṇāpi kenacid api na śakyante parityaktum.  
athārabdha-phalāni tyajyante tāny api na śakyante  
tyaktum. kiṃ kāraṇam. anivṛtteh. anivṛttaṃ hi  
cikīrṣitaṃ karma śakyate tyaktum pravṛtti-nivṛtī  
prati kartuḥ svātantryāt. nirvṛtte tu karmaṇi  
tad-asambhavād duranuṣṭheyah pratijñātārthah.  
aśakya-pratijñānāc ca. na ca śakyate pratijñātum  
yāvaj-jīvaṃ kāmyāni pratiṣiddhāni ca karmāṇi na  
karīṣyāmi sunipunānām api sūkṣmāparādha-  
darśanāt. pramāṇābhāvāc ca. na ca pramāṇam asti  
mokṣa-kāmo nitya-naimittike karmaṇi kuryāt  
kāmya-pratiṣiddhe ca varjayed ārabdha-phale  
copabhogena kṣapayed iti. ānantyāc ca. na  
copacitānām karmaṇām iyattāsti saṃsārasyānāditvāt.  
na ca kāmyaiḥ pratiṣiddhair vā teṣāṃ nirvṛttir asti  
śuddhy-aśuddhi-sāmye saty avirodhād ity āha

The abandonment of desire-prompted and prohibited deeds which was proposed [by the opponent] cannot be put into practice. What is the reason for that? The removal of action that has already been performed takes place in two ways – through enjoyment in the case of action that has started to produce its fruit and through expiatory rites in the case of an evil action which has not started bearing its fruit. And a third way of removing it is through knowledge of the Self, which is not the agent of action. But it has not been accepted by you, since you do not admit knowledge of the Self. Of these, those [good] actions which have not yet started to produce their fruits and whose fruits have not been experienced cannot be given up, not even by Isvara or by anyone else, If it be said that actions which have started bearing fruit can be renounced, they too cannot be given up. Why is it so? Because they cannot be removed. Indeed, an action which has not been performed but which one desires to perform can be given up because the agent is free to do or not to do it. But since this is not possible in the case of action that has already been performed, the proposed abandonment cannot be put into practice.

Further, what cannot be practised has been proposed. It is impossible to make the resolve, “So long as I live, I will not perform desire-prompted and forbidden deeds,” because subtle mistakes are seen even in the wisest of men. Also, there is no pramana [in support of the opponent’s view]. There is no scriptural statement which says, “One who is desirous of liberation should perform daily and occasional obligatory deeds, should give up desire-prompted and prohibited deeds, and should exhaust, through enjoyment, the action which has begun to fructify.” Further, [the past actions] are innumerable. There is no limit to the accumulated deeds, since transmigratory existence has been without a beginning. Their removal cannot take place through desire-prompted or prohibited deeds, for there is no opposition between them insofar as there is parity [between them] as regards purity and impurity. Hence it is stated.[Introduction – Verse 81]

## Chapter 1 - Verse 81

न कृत्स्नकाम्यसन्त्यागोऽनन्तत्वात् कर्तुमिष्यते ।  
निषिद्धकर्मणश्चेह\* व्यतीतानन्त-जन्मसु ॥८१॥

*na kṛtsna-kāmya-samtyāgo 'nantatvāt kartum iṣyate  
niṣiddha-karmaṇaśceha vyatitānanta-janmasu*

Here it is not possible to abandon all desire-prompted and prohibited deeds performed in the innumerable lives of the past, because they are infinite. [Verse 81]

## Chapter 1 - Verse 82 - Introduction

स्यान्मतं, व्यतीतानन्त-जन्मोपात्तानां कर्मणाम् ।

*syān matam vyatitānanta-janmopāttānām karmaṇām*

It may be said that [the destruction of] actions acquired in the innumerable lives of the past [is possible through nitya-karmas]. [Introduction – Verse 82]

## Chapter 1 - Verse 82

क्षयो नित्येन तेषां चेत् प्रायश्चित्तैर्यथैनसः ।  
निष्फलत्वान्न नित्येन काम्यादेर्विनिवारणम् ॥८२॥

*kṣayo nityena teṣāṃ cet prāyaścittair yathainasaḥ  
niṣphalatvān na nityena kāmyāder vinivāraṇām*

If it be said that their destruction is through [the observance of] daily obligatory deeds in the same way as sin is destroyed through expiatory rites, the removal of desire-prompted deeds, etc. cannot take place through daily obligatory deeds, because they are not productive of any result. [Verse 82]

## Chapter 1 - Verse 83

प्रमाणाभावाच्च । कथम् ?

पापापनुत्तये वाक्यात् प्रायश्चित्तं यथा तथा ।  
गम्यते काम्यहानार्थं नित्यं कर्म न वाक्यतः ॥ ८३ ॥

*pramāṇābhāvāc ca. katham*

*pāpāpanuttaye vākyaṭ prāyaścittaṃ yathā tathā  
gamyate kāmya-hānārthaṃ nityaṃ karma na vākyaṭ*

Also, there is no pramana [in support of it]. Why? [Introduction – Verse 83]

Just as it is known from the scriptural text that an expiatory rite is for removing sin, it is not known that way from the scriptural text that daily obligatory deeds are for the purpose of the destruction of desire-prompted actions. [Verse 83]

## Chapter 1 - Verse 84 - Introduction

अथापि स्यात् काम्यैरेव काम्यानां  
पूर्वजन्मोपचितानां क्षयो भविष्यतीति,  
तन्न । यतः ।

*athāpi syāt kāmyair eva kāmyānāṃ  
pūrva-janmopacitānāṃ kṣayo bhaviṣyatīti.  
tan na. yataḥ*

If it be said that the destruction of desire-prompted actions acquired in previous lives takes place through [the performance of] desire-prompted actions themselves, it is not so, for this reason. [Introduction – Verse 84]

## Chapter 1 - Verse 84

पाप्मनां पाप्मभिर्नास्ति यथैवेह निराक्रिया ।  
काम्यैरपि तथैवास्तु काम्यानामविरोधतः ॥ ८४ ॥

*pāpmanāṃ pāpmabhir nāsti yathaiveha nirākriyā  
kāmyair api tathaivāstu kāmyānām avirodhataḥ*

Just as the removal of sins does not take place here through sins, even so [the removal] of desire-prompted actions, since there is no opposition between them. [Verse 84]

## Chapter 1 - Verse 85 - Introduction

एवं तावत् "मुक्तेः क्रियाभिः सिद्धत्वात्" इति  
निराकृतम् । अथ आत्मज्ञानस्य सद्भावे  
प्रमाणासंभव उक्तः, तत्परिहारायाह ।

*evaṃ tāvat "mukteḥ kriyābhiḥ siddhatvāt" iti  
nirākṛtam. athātma-jñānasya sad-bhāve  
pramāṇāsambhava uktas tat-parihārāyāha*

So far we have refuted the contention [of the opponent] that "since liberation is attained through ritualistic actions..." (verse 9). Then with a view to answer the contention that there is no pramana which proves the existence of knowledge of the Self, the following is stated. [Introduction – Verse 85]

## Chapter 1 - Verse 85

श्रुतयः स्मृतिभिः साकम् आनन्त्यात् कामिनामिह ।  
विदधत्युरुयत्नेन कर्मातो बहुकामदम् ॥ ८५ ॥

*śrutayas smṛtibhis sākam ānantiyāt kāmīnām iha  
vidadhaty uru-yatnena karmāto bahu-kāma-dam*

Since there are innumerable men of desire in this world, Sruti texts, along with smṛti texts, enjoin, with significance, actions. So actions are conducive to the manifold satisfaction of desire. [Verse 85]



## Chapter 1 - Verse 86 - Introduction

न च बाहुल्यं प्रामाण्ये कारणभावं  
प्रतिपद्यते । अत आह ।

*na ca bāhulyaṃ prāmāṇye kāraṇa-bhāvaṃ  
pratipadyate. ata āha*

Abundance [of texts] is not the cause of validity. So it is said. [Introduction – Verse 86]

## Chapter 1 - Verse 86

प्रामाण्याय न बाहुल्यं न ह्येकत्र प्रमाणताम् ।  
वस्तुन्यटन्ति मानानि त्वेकत्रैकस्य मानता ॥ ८६ ॥

*prāmāṇyāya na bāhulyaṃ na hy ekaṭra pramāṇatām  
vastuṇy aṭanti mānāni tv ekaṭraikasya mānatā*

Abundance is not required for the sake of validity. Many texts [proofs] do not get the status of pramana in respect of one object. Each is a pramana in respect of one thing. [Verse 86]

## Chapter 1 - Verse 87 - Introduction

यत्तूक्तं "यत्नतो वीक्षमाणोऽपि" इति, तत्रापि  
भवतः एवापराधः । कस्मात्, यतः ।

*yat tūktam "yatnato vīkṣamāṇo 'pi" iti tatrāpi  
bhavata evāparādhah. kasmāt. yataḥ*

It was said that "Though I have looked carefully..." (Verse 15). Here also the fault is yours. Why? It is for this reason. [Introduction – Verse 87]



## Chapter 1 - Verse 87

"परीक्ष्य लोकान्" इत्याद्याः आत्मज्ञानविधायिनीः ।  
नैष्कर्म्यप्रवणाः साध्वीः श्रुतीः किं न शृणोषि ताः ॥ ८७ ॥

*"parikṣya lokān" ity ādyā ātma-jñāna-vidhāyiniḥ  
naiṣkarmya-pravaṇās sādhvīḥ śrutiḥ kiṁ na śṛṇoṣi tāḥ*

Have you not heard the Sruti texts such as, "After examining the worlds..." which are purportful, which enjoin knowledge of the Self, and which develop an inclination [in men] towards the state of freedom from action? [Verse 87]

## Chapter 1 - Verse 88 - Introduction

ननु "आत्मेत्येव उपासीत" "आत्मा वा अरे द्रष्टव्यः"  
इत्यपूर्वविधि-श्रुतेः पुरुषस्य आत्मदर्शन-क्रियायां  
नियोगोऽवसीयते इति । नैवम् । अपुरुषतन्त्रत्वात्  
वस्तुया-थात्म्यज्ञानस्य सकलानर्थबीज-आत्मानवबोध-उत्सारिणो  
मुक्तिहेतोः इति । विध्यभ्युपगमेऽपि न अपूर्वविधिः अयम् । अत आह ।

*nanu "ātmety evopāsita" "ātmā vā are draṣṭavyaḥ"  
ity apūrva-vidhi-śruteḥ puruṣasyātma-darśana-kriyāyām  
niyogo 'vasiyata iti. naivam. apuruṣa-tantratvād  
vastu-yāthātmya-jñānasya sakalānārtha-bijātmānavabodhotsāriṇo  
mukti-hetor iti. vidhy abhyupagame 'pi nāpūrva-vidhir ayam. ata āha*

If it be said that from the original injunctive texts such as, "The Self alone is to be meditated upon, The Self, indeed, should be seen," it is known that the action of getting knowledge of the Self is enjoined on the person, it is not so, because knowledge of the Self as it is, which destroys the ignorance of the Self, which is the cause of all evil, and which is the means to liberation, is not dependent on the person. Even if it be admitted as an injunction, it is not an original injunction. Hence it is said. [Introduction – Verse 88]

## Chapter 1 - Verse 88

नियमः परिसंख्या वा विध्यर्थोऽपि भवेद्यतः ।  
अनात्मादशनैव परात्मानम् उपास्महे ॥ ८८ ॥

*niyamaḥ parisankhyā vā vidhy-artho 'pi bhaved yataḥ  
anātmādarśanenaiva parātmānam upāśmahe*

The injunctive sense [here] must be that of restrictive or exclusive injunction, for we (know, or) contemplate on the supreme Self by excluding the perception of the non-Self. [Verse 88]

## Chapter 1 - Verse 89 - Introduction

यच्चेक्तं "विश्वासो नान्यतोऽस्ति नः" इति, तदपि निद्रातुर-चेतसा त्वया  
स्वप्नायमानेन प्रलपितम् । किं कारणम् ? न हि वयं प्रमाणबलेन ऐकात्म्यं  
प्रतिपद्यामहे, ऐकात्म्यस्य स्वत एव अनुभव-मात्रात्मकत्वात् । अत एव  
सर्वप्रमाण-अवतारासंभवं वक्ष्यति । प्रमाण-व्यवस्थायाश्च अनुभवमात्र-  
आश्रयत्वात् । अत आह ।

*yac coktam "viśvāso nānyato 'sti naḥ" iti tad api  
nidrātura-cetasā tvayā svapnāyamānena pralapitam.  
kiṃ kāraṇam. na hi vayaṃ pramāṇa-balenaikātmyaṃ  
pratipadyāmahe aikātmyasya svata evānubhava-  
mātrātmakatvāt. ata eva sarva-  
pramāṇāvatārāsambhavaṃ vakṣyati. pramāṇa-  
vyavasthāyās cānubhava-mātrāśrayatvāt. ata āha*

It was said (in verse 15), "We have no faith in anything else." It is also non sensical talk by you in dream with the mind under the influence of sleep. What is the reason? We do not set forth the oneness of the Self on the strength of pramana, because the Self, which is one, is knowledge by its very nature. Hence, the impossibility of the work of all pramanas [with regard to the Self] will be stated [in the sequel], for the basis of pramana itself is dependent on knowledge. The following is, therefore, said. [Introduction – Verse 89]

## Chapter 1 - Verse 89

वाक्यैकगम्यं यद्वस्तु नान्यस्मात् तत्र विश्वसेत् ।  
नाऽप्रमेये स्वतःसिद्धेऽविश्वासः कथमात्मनि ॥ ८९ ॥

*vākyaika-gamyam yad vastu nānyasmāt tatra viśvaset  
nā 'prameye svatas-siddhe 'viśvāsaḥ katham ātmani*

With regard to that which can be known only through the [scriptural] text, one need not have faith in anything else [than the text]. How can a person be without faith in the Self, which is not an object of knowledge and which is self-established? [Verse 89]

## Chapter 1 - Verse 90 - Introduction

यदप्युक्तं "अन्तरेण विधिम्" इति, तदपि  
अबुद्धिपूर्वकमिव नः प्रतिभाति । यस्मात्  
कालान्तर-फलदायिषु कर्मसु एतद्धटते ।  
आत्मलाभ-काले एव फलदायिनि त्वात्मज्ञाने  
नैतत् समञ्जसम् इत्याह ।

*yad apy uktam "antareṇa vidhim" iti tad apy  
abuddhi-pūrvakam iva naḥ pratibhāti. yasmāt  
kālāntara-phala-dāyiṣu karmasv etad ghaṭate.  
ātma-lābha-kāla eva phala-dāyini tv ātma-jñāne  
naitat samañjasam ity āha*

Also, it was said (in verse 16) that "Without injunction..." This, too, appears to us to be due to wrong understanding, because it holds good in respect of actions which yield their fruits at a later time. But it is not true with regard to knowledge of the Self which yields its fruit at the time of its origination. So the following is said. [Introduction – Verse 90]

## Chapter 1 - Verse 90

ज्ञानात्फले ह्यवाप्तेऽस्मिन् प्रत्यक्षे भवघातिनि ।  
उपकाराय तन्नेति न न्याय्यं भाति नो वचः ॥ ९० ॥

*jñānāt phale hy avāpte 'smin pratyakṣe bhava-ghātini  
upakārāya tan neti na nyāyyam bhāti no vacaḥ*

When the destruction of bondage, which is the fruit of knowledge, is directly perceived, the statement that it is not helpful does not seem to us to be reasonable. [Verse 90]

## Chapter 1 - Verse 91 - Introduction

यदपि जैमिनीयं वचनं उद्धाटयसि, तदपि तद्विवक्षाऽपरिज्ञानादेव उद्भाव्यते ।  
किं कारणम् ? यतो न जैमिनेः अयमभिप्रायः, आम्नायः सर्व एव क्रियार्थ  
इति । यदि ह्ययं अभिप्रायोऽभविष्यत् "अथातो ब्रह्मजिज्ञासा । जन्माद्यस्य  
यतः ।" इत्येवमादि-ब्रह्मवस्तु-स्वरूपमात्र-याथात्म्य-प्रकाशनपरं गम्भीरन्याय-  
सन्देहं सर्ववेदान्तार्थ-मीमांसनं श्रीमच्छरीरकं न असूत्रयिष्यत् । असूत्रयच्च ।  
तस्मात् जैमिनेरेव अयमभिप्रायो, यथैव विधिवाक्यानां स्वार्थमात्रे प्रामाण्यं,  
एवमैकात्म्य-वाक्यानां अपि, अनधिगत-वस्तुपरिच्छेद-साम्यादिति । अत  
इदम् अभिधीयते ।

*yadapi jaiminiyam vacanam udghāṭayasi tadapi tad-  
vivakṣā 'parijñānād evodbhāvyate. kiṃ kāraṇam.  
yato na jaiminer ayam abhiprāya āmnāyaḥ sarva eva  
kriyārtha iti. yadi hy ayam abhiprāyo 'bhaviṣyat  
"athāto brahma-jijñāsā. janmādy asya yataḥ" ity  
evam ādi brahma-vastu-svarūpa-mātra-yāthātmya-  
prakāśana-param gāmbhīra-nyāya-saṃdrbham  
sarva-vedāntārtha-mīmāṃsanam śrīmac-chārīrakam  
nāsūtrayiṣyat. asūtrayac ca. tasmāj jaiminer evāyam  
abhiprāyo yathaiva vidhi-vākyaṇām svārtha-mātre  
prāmāṇyam evam aikātmya-vākyaṇām apy  
anadhigata-vastu-pariccheda-sāmyād iti. ata idam  
abhidhiyate.*

As for the statement of Jaimini which you have referred to, that too has been quoted without knowing his intention. If you ask, "What is the reason for that?" the answer is that it is not the view of Jaimini that the entire Veda has its purport in action. If it were his view, [Badarayana] would not have composed the sacred Sariraka-sutra, beginning with "Then, therefore, the desire to know Brahman. That [Brahman] from which the origination, etc., [takes place]," which has its purport in bringing out the real nature of Brahman, which abounds in profound reasoning, and which is an inquiry into the meaning of the entire Vedanta. But [Badarayana] has written [that work]. So the view of Jaimini is this : just as the injunctive texts are authoritative in respect of what they convey, even so the texts which teach the oneness of the Self [are authoritative in their sphere], since there is parity between them in respect of revealing what is otherwise unknown. Hence the following is stated. [Introduction – Verse 91]

## Chapter 1 - Verse 91

अधिचोदनं य आम्नायः तस्यैव स्यात् क्रियार्थता ।  
तत्त्वमस्यादि-वाक्यानां ब्रूत कर्मार्थता कथम् ॥ ९१ ॥

*adhicodanam ya āmnāyas tasyaiva syāt kriyārthatā  
tat-tvam-asy-ādi-vākṙānām brūta karmārthatā katham*

That scriptural text alone which is subsidiary to an injunction has its purport in action. Tell me : how can statements such as “That thou art” have their purport in action? [Verse 91]

## Chapter 1 - Verse 92 - Introduction

अपि च । ऐकात्म्य-पक्ष इव अदृष्टार्थ-कर्मसु  
भवत्पक्षेऽपि प्रवृत्तिः दुर्लक्ष्या । यतः ।

*api ca. aikātmya-pakṣa ivādrṣṭārtha-karmasu  
bhavat-pakṣe 'pi pravṛttir durlakṣyā. yataḥ*

Moreover, as in the case of the doctrine of the oneness of the Self, even based on your theory, pursuit of actions, which produce unseen result, is impossible for the following reason. [Introduction – Verse 92]

## Chapter 1 - Verse 92

स्वर्गं यियासुर्जुहुयात् अग्निहोत्रं यथाविधि ।  
देहाद्-व्युत्थापितस्यैवं कर्तृत्वं जैमिनेः कथम् ॥ ९२ ॥

*svargam yiyāsur juhuyād agnihotraṁ yathā-vidhi  
dehād vyutthāpitasyaivam kartṛtvam jaimineḥ katham*

Since it is said on Jaimini's theory that one who is desirous of heaven should perform Agnihotra according to the rules, how is agency possible [for the Self] which transcends body, etc.? [Verse 92]

## Chapter 1 - Verse 93 - Introduction

न च प्रत्याख्यात-अशेषशरीरादि-कर्मसाधन-  
स्वभावस्य आत्ममात्रस्य कर्मस्वधिकारः । यस्मात् ।

*na ca pratyākhyātāśeṣa-śarīrādi-karma-sādhana-  
svabhāvasyātma-mātrasya karmaṣv adhikāraḥ. yasmāt.*

Also, one who remains merely as the Self free from all instruments of action such as the body is not eligible to perform actions. For: [Introduction – Verse 93]

## Chapter 1 - Verse 93

सर्वप्रमाणासंभाव्यो ह्यहंवृत्त्येकसाधनः ।  
युष्मदर्थमनादित्सुः जैमिनिः प्रेर्यते कथम् ॥ ९३ ॥

*sarva-pramāṇāsambhāvyo hy ahaṁvṛttyaika-sādhanaḥ  
yuṣmad artham anāditsur jaiminiḥ preryate katham*

How can the Self of Jaimini which cannot be known through any pramana, but which is known only through the ego, and which has no relation with the not-self, be impelled [to action by any injunction]? [Verse 93]

## Chapter 1 - Verse 94 - Introduction

प्रवृत्ति-कारणाभावाच्च । यस्मात् ।

*pravṛtti-kāraṇābhāvāc ca. yasmāt*

Also there is no cause for action for the following reason. [Introduction – Verse 94]

## Chapter 1 - Verse 94

सुखदुःखादिभिर्योग आत्मनो नाहमेष्ट्यते\* ।

पराकृत्वात् प्रत्यगात्मत्वात् जैमिनिः प्रेर्यते कथम् ॥९४ ॥

*sukha-duḥkhādibhir yoga ātmano nāhamekṣyate  
parāktvāt pratyag-ātmavā jaiminiḥ preryate katham*

The Self has no relation with pleasure, pain etc. (but such a relation is desired only with the internal organ) because (pleasure, pain, etc., which are known) are external, whereas the Self is inward. How, then, can the Self of Jaimini be impelled to perform action? [Verse 94]

## Chapter 1 - Verse 95

किञ्च ।

न तावद्योग एवास्ति शरीरेणात्मनः सदा ।

विषयैर्दूरतो नास्ति स्वर्गादौ स्यात् कथं सुखम् ॥ ९५ ॥

*kimca*

*na tāvad yoga evāsti śarīreṇātmanah sadā  
viṣayair dūrato nāsti svargādau syāt katham sukham*

Moreover : [Introduction - Verse 95]

At all times, the Self has no relation with the body itself. Much less can it be related with objects. How, then, can it be related with pleasure in places like heaven? [Verse 95]



## Chapter 1 - Verse 96

यस्माद् अन्यथा नोपपद्यते ।

नराभिमानिनं तस्मात् कारकाद्यात्मदर्शिनम् ।

मन्त्र आहोररीकृत्य "कुर्वन्" इति न निर्वयम् ॥ ९६ ॥

*yasmād anyathā nopapadyate*

*narābhimāninam tasmāt kārakādy-ātma-darśinam*

*mantra āhorarikṛtya "kurvan" iti na nirdvayam*

Since it cannot be explained otherwise, [We have to say this] : [Introduction - Verse 96]  
So the hymn says, "By Doing rituals alone...", with reference to a person who considers himself a human being connected with the instruments [of action], etc., and not with regard to a [Person who knows himself to be] the non-dual self [Verse 96]

## Chapter 1 - Verse 97 - Introduction

यच्चेक्तं "विरहय्य" इति तदपि न सम्यगेव । तथापि तु न या काचित् क्रिया  
यत्र क्व च अध्याहरणीया, किन्तु या यत्र अभिप्रेत-सम्बन्धं घटयितुं शक्नोति  
आकाङ्क्षां च वाक्यस्य पूरयति, सैव अध्याहरणीया । एवं विशिष्टा च क्रिया  
अस्माभिः अभ्युपगतैव । सा तु उपादित्सित-वाक्यार्था-अविरोधिन्येव, न  
अभूतार्थ-प्रादुर्भावफला इति । षड्भावविकार-रहित-आत्मवस्तुनो निर्धूत-  
अशेषद्वैत-अनर्थस्य, अपराधीन-प्रकाशस्य विजिज्ञापयिषितत्वात् "असि"  
"अस्मि" इत्यादि क्रियापदं स्वमहिम-सिद्धार्थ-प्रतिपादनसमर्थम् अभ्युपगन्तव्यं,  
न विपरीतार्थ-प्रतिपादन-परमिति ।

*yac coktam "virahayya" iti tadapi na samyag eva.  
tathāpi tu na yā kācit kriyā yatra kva  
cādhyāharanīyā kiṃ tu yā yatrābhipreta-saṃbandham  
ghaṭayitum śaknoty ākāṅkṣāṃ ca vākyasya pūrayati  
saivādhyāharanīyā. evaṃ-viśiṣṭā ca kriyāsmābhir  
abhyupagataiva. sā tūpāditsita-vāk्यārthāvirodhiny  
eva nābhūtārtha-prādurbhāva-phaleti. ṣaḍ-bhāva-  
vikāra-rahitātma-vastuno nirdhūtāśeṣa-  
dvaitānarthasyāparādhina-prakāśasya  
vijijñāpayiṣitatvād asy-asmitī-ādi-kriyā-padam sva-  
mahima-siddhārtha-pratipādana-samartham  
abhyupagantavyaṃ na viparītārtha-pratipādana-  
param iti*

And it was stated that "Without a verb.." (verse 19). That contention also is not correct. In any case, just any verb whatsoever cannot be supplied in any place. On the contrary, only that [verb] which in a particular place is capable of conveying the intended relation and which can also fulfil the expectancy of the sentence has to be supplied. And such a verb related to other words is, indeed, accepted by us. It is not at all opposed to the intended meaning of the sentence, nor does it convey the sense of giving rise to a result which is non-existent. Since the Self which is desired to be known is free from six kinds of modifications characteristic of positive entities, which is free from the entire evil of duality, and which is self-luminous, verbs such as "are", "am" which are capable of conveying that which is existent of its own accord have to be accepted, but not which have their import in something opposed to it. [Introduction – Verse 97]

## Chapter 1 - Verse 97

धावेदिति न दानार्थे पदं यद्वत् प्रयुज्यते ।  
एधीत्यादि तथा नेच्छेत् स्वतः सिद्धार्थ-वाचिनि ॥ ९७ ॥

*dhāved iti na dānārthe padaṃ yad-vat prayujyate  
edhīty-ādi tathā necchet svataḥ siddhārtha-vācini*

Just as the word “run” is not used to convey the sense of “give”, even so one should desire to use verbs such as “grow” in a sentence which conveys the self-existent entity. [Verse 97]

## Chapter 1 - Verse 98 - Introduction

न च यथोक्त-वस्तुवृत्त-प्रतिपादन-व्यतिरेकेण  
तत्त्वमस्यादि-वाक्यं वाक्यार्थान्तरं वक्ति इति  
शक्यं अध्यवसातुं इत्याह ।

*na ca yathokta-vastu-vṛtta-pratipādana-vyatiरेकेण  
tat-tvam-asy-ādi-vākyaṃ vākyaarthāntaram vakti  
śakyam adhyavasātum ity āha*

It cannot be said that sentences such as "Tat Tvam Asi", without setting forth the nature of the Self as described above, convey the sense of some other sentence. And for this reason it is said: [Introduction – Verse 98]

## Chapter 1 - Verse 98

तत्त्वमस्यादिवाक्यानां स्वतः सिद्धार्थबोधनात् ।  
अर्थान्तरं न सन्द्रष्टुं शक्यते त्रिदशैरपि ॥ ९८ ॥

*tat-tvam-asy-ādi-vākyaṇām svatas-siddhārtha-bodhanāt  
arthāntaram na sandraṣṭuṃ śakyate tridaśair api*

Since sentences such as "tat tvam asi" convey the sense of the self-existent entity, a different meaning [for them] cannot be construed even by gods. [Verse 98]

## Chapter 1 - Verse 99

यस्मादेवम् ।

अतः सर्वाश्रमाणां तु वाङ्मनःकायकर्मभिः ।

स्वनुष्ठितैर्न मुक्तिः स्यात् ज्ञानादेव हि सा यतः ॥ ९९ ॥

*yasmād evam*

*ataḥ sarvāśramāṇāṃ tu vāṅ-manaḥ-kāya-karmabhiḥ  
sv-anuṣṭhitair na muktiḥ syāj jñānād eva hi sā yataḥ*

Such being the case, it follows. [Introduction - Verse 99]

Hence, for persons of all asramas, release will not take place through the deeds of speech, mind, and body performed by them, because it is attained only through knowledge. [Verse 99]

## Chapter 1 - Verse 100

तस्माच्च कारणाद् एतदपि उपपन्नम् ।

स्वमनोरथ-संकृप्त-प्रज्ञाध्मात-धियामतः ।

श्रोत्रियेष्वेव वाचस्ताः शोभन्ते नात्मवेदिषु ॥ १०० ॥

*tasmāc ca kāraṇād etad apy upapannam*

*sva-mano-ratha-saṅkṛpta-prajñādhmāta-dhiyām ataḥ  
śrotriyeṣv eva vācas tāḥ śobhante nātma-vediṣu*

Because of this reason, even this is tenable. [Introduction – Verse 100]

So these words, uttered by men whose mind is inflated by their own conjectures, are attractive only to those learned in the Vedas, but not to those who have knowledge of the Self. [Verse 100]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

# **CHAPTER 2**

***119 Verses***

## Chapter 2 - Verse 1 - Introduction

प्रत्यक्षादीनाम् अनेवंविषयत्वात् , तेषां स्वारम्भक-  
विषयोपनिपातित्वात् , आत्मनश्च अशेष-प्रमेय-  
वैलक्षण्यात्, सर्वानर्थैकहेतु-अज्ञानापनोदि-ज्ञानदि-  
वाकरोदय-हेतुत्वं वस्तुमात्र-याथात्म्य-  
प्रकाशन-पटीयसः तत्त्वमस्यादेः वचसः एव-इति  
बह्विभिः उपपत्तिभिः प्रदर्शितम् । अतः तदर्थ-  
अप्रतिपत्तौ यत्कारणं तदपनयनाय द्वितीयोऽध्यायः आरभ्यते ।

*pratyakṣādinām anevamviṣayatvāt teṣāṃ svārambhaka-  
viṣayopanipātītvād ātmanaś cāśeṣa-prameya-  
vailakṣaṇyāt sarvānārthaika-hetv-ajñānāpanodi-jñāna-  
divākarodaya-hetutvaṃ vastu-mātra-yāthātmya-  
prakāśana-paṭīyasas tat-tvam-asy-āder vacasa eveti  
bahvībhīr upapattibhiḥ pradarśitam. atas tad-arthā-  
pratipattau yat-kāraṇaṃ tad apanayanāya dvitīyo  
'dhyāya ārabhyate*

Since the senses which give perceptual knowledge do not deal with this subject-matter, since their scope is restricted to the elements which have produced them, and since the Self is different from all objects of knowledge, it has been shown through many arguments that only sentences such as tat tvam asi, which are capable of revealing the real nature of the Self, cause the rise of the sun of knowledge destructive of ignorance, the sole cause of all evil. Hence Chapter II is begun for removing the cause of non-apprehension of the meaning of these texts. [Introduction : Chapter 2 – Verse 1]



## Chapter 2 - Verse 1

श्रावितो वेत्ति वाक्यार्थं न चेत् तत्त्वमसीत्यतः ।  
"त्वम्"-पदार्थानभिज्ञत्वाद् अतस्तत्-प्रक्रियोच्यते ॥ १ ॥

*śrāvito veti vāk्यārthaṃ na cet tat-tvam-asity atah  
tvam-padārthānabhijñātvād atas tat-prakriyocyate*

If a person who hears texts such as “tat tvam asi” does not understand its sense, it is because of not knowing the meaning of the word “tvam” (you). So the way to understand it will be explained. [Chapter 2 – Verse 1]

## Chapter 2 - Verse 2 - Introduction

योऽयं "अहं ब्रह्म" इति वाक्यार्थः, तत्प्रतिपत्तिः  
वाक्यादेव इति । प्रत्यक्षादीनाम् अनेवंविषयत्वाद्  
इत्यवादिषम् । तस्य विशुद्ध्यर्थम् अनैकान्तिकत्वं  
पूर्वपक्षत्वेन उपस्थाप्यते ।

*yo 'yam ahaṃ brahmeti vāk्यārthas tat-pratipattir  
vāk्यād eveti pratyakṣādinām anevaṃviṣayatvād  
ity avādiṣaṃ tasya viśuddhy-arthaṃ anaikāntikatvaṃ  
pūrva-pakṣatvenopasthāpyate*

It was stated that the sense conveyed by the sentence “I am Brahman” can be known only from that sentence, since perception, etc. Are not concerned with this subject matter. That this is not necessarily the case is sought to be shown by stating the view of the opponent for the purpose of clarifying (establishing) the position. [Chapter 2 – Verse 2 – Introduction]

## Chapter 2 - Verse 2

कृत्स्नानात्मनिवृत्तौ च कश्चिदाप्नोति निर्वृतिम् ।  
श्रुतवाक्यस्मृतेश्चान्यः स्मार्यते च वचोऽपरः ॥ २ ॥

*kṛtsnānātma-nivṛttau ca kaścīd āpnoti nirvṛtim*  
*śruta-vākya-smṛteś cānyaḥ smāryate ca vaco 'paraḥ*

One attains liberation when the entire not-Self gets removed, another person by remembering the sentence heard by him, and someone else by being made to remember the sentence. [Chapter 2 – Verse 2]

## Chapter 2 - Verse 3

एतत्प्रसङ्गेन श्रोत्रन्तरोपन्यासम् उभयत्रापि  
सम्भावनायाह ।

*etat-prasaṅgena śrotrantaropanyāsam ubhayatrāpi*  
*sambhāvanāyāha*

वाक्यश्रवणमात्रात् च पिशाचकवद्-आप्नुयात् ।  
त्रिषु यादृच्छिकी सिद्धिः स्मार्यमाणे तु निश्चिता ॥ ३ ॥

*vākya-śravaṇa-mātrāc ca piśācaka-vad āpnuyāt*  
*triṣu yādr̥cchikī siddhiḥ smāryamāṇe tu niścitā*

In this context, the case of another hearer is mentioned with a view to show that [the rise of knowledge] takes place in both ways. [Introduction – Chapter 2 – Verse 3]  
Also, by the mere hearing of the text, as in the case of Pisacaka, one attains it. The attainment [of liberation] is accidental in three cases, but in the case of one who is made to remember, there is certainty of attainment. [Chapter 2 – Verse 3]



## Chapter 2 - Verse 4 - Introduction

नायम् अनैकान्तिको हेतुः । यतः ।

*nāyam anaikāntiko hetuḥ. yataḥ*

This [sentence] is not the variable cause. For : [Introduction – Chapter 2 – Verse 4]

## Chapter 2 - Verse 4

सर्वोऽयं महिमा ज्ञेयो वाक्यस्यैव यथोदितः ।  
वाक्यार्थं न ह्यृते वाक्यात् कश्चिज्जानाति तत्त्वतः ॥ ४ ॥

*sarvo 'yaṁ mahimā jñeyo vākyaśyaiva yathoditaḥ  
vākyaārthaṁ na hy r̥te vākyaāt kaścij jānāti tattvataḥ*

It should be known that the entire power [of producing this knowledge] belongs to the sentence itself, as stated. Indeed, no one can really know the meaning of the sentence in the absence of the sentence. [Chapter 2 – Verse 4]

## Chapter 2 - Verse 5 - Introduction

वाक्यं च प्रतिपादनाय प्रवृत्तं सत्  
प्रतिपादयत्येव सर्वप्रमाणानामपि  
एवंवृत्तत्वात् ।

*vākyaṁ ca pratipādanāya pravṛttaṁ sat  
pratipādayaty eva sarva-pramāṇānām apy  
evamvṛttatvāt*

The sentence which proceeds for the purpose of explaining [the Self] does accomplish its work, because this is the nature of all pramanas. [Introduction - Chapter 2 – Verse 5]

## Chapter 2 - Verse 5

नाहंग्राह्ये न तद्धीने न प्रत्यङ्नापि दुःखिनि ।  
विरोधः सदसीत्यस्माद्-वाक्याभिज्ञस्य जायते ॥ ५ ॥

*nāhaṃ-grāhye na tadd-hīne na pratyāṅ nāpi duḥkhini  
virodhaḥ sad asity asmād vākyaābhijñasya jāyate*

One who understands the meaning of the sentence "You are that" does not face contradiction in respect of that [body] which is known as "I", or that [sense-organ] which is not known in that way, or the inward Self, or that [mind] which is subject to suffering. [Chapter 2 – Verse 5]

## Chapter 2 - Verse 6

नाविरक्तस्य संसारात् निविवृत्सा ततो भवेत् ।  
न चानिवृत्त-तृष्णस्य पुरुषस्य मुमुक्षुता ॥ ६ ॥

*nāviraktasya saṁsārān nivivṛtsā tato bhavet  
na cānivṛtta-trṣṇasya puruṣasya mumukṣutā*

A person who has no dispassion towards transmigratory existence does not desire the cessation of it. One who is not free from [worldly] desire has no longing for liberation. [Chapter 2 – Verse 6]

## Chapter 2 - Verse 7

न चामुमुक्षोरस्तीह गुरुपादोपसर्पणम् ।  
न विना गुरुसंबन्धं वाक्यस्य श्रवणं भवेत् ॥ ७ ॥

*na cāmumukṣor astiha guru-pādopasarpaṇam  
na vinā guru-saṁbandhaṁ vākyaasya śravaṇam bhavet*

One who is not a seeker after liberation will not, here, resort to the feet of a preceptor. Without association with a preceptor, the hearing of the [scriptural] sentence is not possible. [Chapter 2 – Verse 7]

## Chapter 2 - Verse 8

तथा पदपदार्थौ च न स्तो वाक्यमृते क्वचित् ।  
अन्वय-व्यतिरेकौ च तावृते स्तां किमाश्रयौ ॥ ८ ॥

*tathā pada-padārthau ca na sto vākyam ṛte kvacit  
anvaya-vyatirekau ca tāv ṛte stām kim-āśrayau*

In the same way, without a sentence, the words and the meanings which they convey are not possible. Moreover, in their absence, what will one inquire into by the reasoning of the anvaya-vyatireka method? [Chapter 2 - Verse 8]

## Chapter 2 - Verse 9

अन्वय-व्यतिरेकाभ्यां विना वाक्यार्थ-बोधनम् ।  
न स्यात्तेन विनाऽज्ञान-प्रहाणं नोपपद्यते ॥ ९ ॥

*anvaya-vyatirekābhyām vinā vākyārtha-bodhanam  
na syāt tena vinājñāna-prahāṇam nopapadyate*

In the absence of [inquiry through] anvaya-vyatireka, there is no comprehension of the meaning of the sentence. And without it, the destruction of ignorance is impossible. [Chapter 2 – Verse 9]

## Chapter 2 - Verse 10

विनाऽज्ञान-प्रहाणेन पुरुषार्थः सुदुर्लभः ।  
तस्माद्-यथोक्त-सिद्धयर्थं परो ग्रन्थोऽवतार्यते ॥ १० ॥

*vinājñāna-prahāṇena puruṣārthaḥ su-durlabhaḥ  
tasmād yathokta-siddhy-arthaṁ paro grantho'vatāryate*

Without the destruction of ignorance, the good of man cannot be attained. So, to ascertain [the meaning of “tvam”] as stated earlier, the subsequent portion of the work is begun. [Chapter 2 – Verse 10]

## Chapter 2 - Verse 11

वर्चस्कं त्वन्नकार्यत्वाद् यथा नात्मेति गम्यते ।  
तद्भागः सेन्द्रियो देहः तद्वत् किमिति नेक्ष्यते ॥ ११ ॥

*varcaskam tv anna-kāryatvād yathā nātmēti gamyate  
tad-bhāgaḥ sendriyo dehas tad-vat kim iti nekṣyate*

Just as excretion is not regarded as the Self since it is the product of food, why is it that the body along with the senses, also a product of food, is not viewed in the same way? [Chapter 2 – Verse 11]

## Chapter 2 - Verse 12 - Introduction

आद्यन्तयोः अनात्मत्वे प्रसिद्धे मध्येऽपि कः  
प्रतिबन्धः ?

*ādy-antayor anātmatve prasiddhe madhye 'pi kaḥ  
pratibandhaḥ*

If what is in the beginning as well as what is at the end is obviously not-Self, what is the difficulty in admitting it to be such in the middle? [Introduction – Chapter 2 – Verse 12]

## Chapter 2 - Verse 12

प्रागनात्मैव जग्धं सद्-आत्मताम् एत्यविद्यया ।  
स्त्रगालेपनवद्-देहं तस्मात् पश्येद्-विविक्तधीः ॥ १२ ॥

*prāg anātmaiva jagdham sad ātmatām ety avidyayā  
srag-ālepana-vad deham tasmāt paśyed vivikta-dhīḥ*

What is not-self before gets the status of the Self after consumption due to avidya. So a man of discrimination should see the body like a garland and ointment. [Chapter 2 – Verse 12]

## Chapter 2 - Verse 13 - Introduction

अथ एवमपि मद्वचनं नाद्रियसे,  
स्वयमेव एतस्मात् शरीराद् अशुचिराशोः निराशो भविष्यसि ।

*athaivam api mad-vacanam nādriyase  
svayam evaitasmāc charirād asuci-rāśer nirāśo bhaviṣyasi*

Even though my word is not accepted, you will have on your own revulsion from this body, a heap of impurities. [Introduction - Chapter 2 – Verse 13]

## Chapter 2 - Verse 13

मन्यसे तावदस्मीति यावदस्मान्न नीयसे ।  
श्वभिः क्रोडीकृते देहे नैवं त्वं अभिमंस्यसे ॥ १३ ॥

*manyase tāvad asmīti yāvad asmān na niyase  
śvabhiḥ kroḍī-kṛte dehe naivaṁ tvam abhimamṣyase*

As long as you are not taken out of this [body], you think "I am this [body]." You do not have this identification when this body is embraced by dogs. [Chapter 2 – Verse 13]

## Chapter 2 - Verse 14

शिर आक्रम्य पादेन भर्त्सयत्यपरान् शुनः ।  
दृष्ट्वा साधारणं देहं कस्मात् सक्तोऽसि तत्र भोः ॥ १४ ॥

*śira ākramya pādena bhartsayaty aparān śunaḥ  
drṣṭvā sādharmaṇaṁ dehaṁ kasmāt sakto 'si tatra bhoḥ*

Standing on the head [of the body], one dog fights with other dogs. Having seen that the body becomes the common possession, oh, how is it you are attached to it? [Chapter 2 – Verse 14]



## Chapter 2 - Verse 15 - Introduction

श्रुति-परिप्रापितोऽयं अर्थः अनात्मा बुद्ध्यादि-  
देहान्त इतीदं आह ।

*śruti-pariprāpito 'yam artho 'nātmā buddhy-ādi-  
dehānta itidam āha*

The following is stated to show that it is the view of Sruti that everything from the intellect down to the body is not-Self. [Introduction - Chapter 2 – Verse 15]

## Chapter 2 - Verse 15

बुस-व्रीहि-पलालांशैः बीजमेकं त्रिधा यथा ।  
बुद्धि-मांस-पुरीषांशैः अन्नं तद्वदवस्थितम् ॥ १५ ॥

*busa-vrihi-palālāṃśair bijam ekaṃ tridhā yathā  
buddhi-māṃsa-puriṣāṃśair annam tad-vad avasthitam*

Just as a seed changes into the three forms of chaff, grain, and bran, even so the food assumes the forms of intellect, flesh and excretion. [Chapter 2 – Verse 15]

## Chapter 2 - Verse 16 - Introduction

यथोक्तार्थ-प्रतिपत्तौ सत्यां, न रागद्वेषाभ्यां  
विक्रियते विपश्चित् इत्यस्य अर्थस्य प्रतिपत्तये  
दृष्टान्तः ।

*yathoktārtha-pratipattau satyām na rāga-dveṣābhyām  
vikriyate vipaścid ity asyārthasya pratipattaye  
dṛṣṭāntaḥ*

The [following] example is given in order to convey the idea that the man of knowledge, if what has been stated is understood [by him], will not be subject to desire and aversion. [Introduction – Chapter 2 – Verse 16]

## Chapter 2 - Verse 16

वर्चस्के सम्परित्यक्ते दोषतश्चावधारिते ।  
यदि दोषं वदेत् तस्मै किं तत्रोच्चरितुर्भवेत् ॥ १६ ॥

*varcaske samparityakte doṣataś cāvadhārite  
yadi doṣaṃ vadet tasmai kiṃ tatroccaritur bhavet*

When the faeces is excreted and when its impurity is known, how does it affect him when someone speaks about its impurity? [Chapter 2 – Verse 16]

## Chapter 2 - Verse 17

तद्वत् सूक्ष्मे तथा स्थूले देहे त्यक्ते विवेकतः ।  
यदि दोषं वदेत् ताभ्यां किं तत्र विदुषो भवेत् ॥ १७ ॥

*tad-vat sūkṣme tathā sthūle dehe tyakte vivekataḥ  
yadi doṣaṃ vadet tābhyāṃ kiṃ tatra viduṣo bhavet*

In the same way, when the gross and subtle bodies are discarded through discrimination, how does it affect the man of knowledge when someone speaks about their defect? [Chapter 2 – Verse 17]

## Chapter 2 - Verse 18 - Introduction

एतावदेव हि "अहं ब्रह्मास्मि" इति वाक्यार्थ-अप्रतिपत्तौ  
कारणं यदुत बुद्ध्यादौ देहान्ते हि "अहं  
मम" इति निःसन्धिबन्धनो ग्रहः । तद्-व्यतिरेके हि  
न कुतश्चिद्-विभज्यते एकल एव प्रत्यगात्मनि  
अवतिष्ठते इत्याह ।

*etāvad eva hy ahaṁ brahmāsmīti vākyārthāpratipattau  
kāraṇaṁ yad uta buddhy-ādau dehānte hy ahaṁ  
mameti nissandhi-bandhano grahaḥ. tad-vyatireke hi  
na kutaścid vibhajyata ekala eva pratyag-ātmany  
avatiṣṭhata ity āha*

The [false] notion of "I" and "mine" with regard to objects, beginning with the intellect down to the body, which continuously clings to a person - it is this notion, indeed, that is the cause of the non-comprehension of the meaning of the sentence, "I am Brahman." If, on the contrary, [there is right knowledge], a person is not separated from anyone else when he remains as the one inward Self [of all]. So the following is stated. [Introduction – Chapter 2 – Verse 18]

## Chapter 2 - Verse 18

रिपौ बन्धौ स्वदेहे च समैकात्म्यं प्रपश्यतः ।  
विवेकिनः कुतः कोपः स्वदेहावयवेष्विव ॥ १८ ॥

*ripau bandhau sva-dehe ca samaikātmyaṁ prapaśyataḥ  
vivekinaḥ kutaḥ kopāḥ sva-dehāvayaveṣv iva*

How can a wise man who sees the same Self in an enemy, in a kinsman, and in his own body be angry [with anyone], just as [one cannot be angry] with the organs of one's own body? [Chapter 2 - Verse 18]



## Chapter 2 - Verse 19 - Introduction

इतश्च अनात्मा देहादिः ।

*itaś cānātmā dehādiḥ*

For this reason also, the body and other objects are not-Self.  
[Introduction - Chapter 2 - Verse 19]

## Chapter 2 - Verse 19

घटादिवच्च दृश्यत्वात् तैरेव करणैर्दृशेः ।  
स्वप्ने चानन्वयाद्-ज्ञेयो देहोऽनात्मेति सूरिभिः ॥ १९ ॥

*ghatadi-vac ca drsyatvat tair eva karanair drseh  
svapne cananvayaj jneyo deho 'natmeti suribhih*

Since the body, like a pot, etc., is seen by the same sense organs, and since it does not continue in dream, it should be known as not-Self by the wise. [Chapter 2 – Verse 19]

## Chapter 2 - Verse 20 - Introduction

देहादि-कार्यकरण-संघात-व्यतिरेक-अव्यतिरेक- दर्शिनः  
प्रत्यक्षत एव विरुद्धं कार्य उपलभ्यते ।

*dehādi-kārya-karaṇa-saṁghāta-vyatirekāvyatireka- darśinaḥ  
pratyakṣata eva viruddhaṁ kāryam upalabhyate*

One who knows the Self as different or as non-different from the body, etc., which are the aggregate of factors which are effects as well as instruments, directly sees the contradictory results [which arise therefrom]. [Introduction – Chapter 2 – Verse 20]

## Chapter 2 - Verse 20

चतुर्भिरुह्यते यत्तत् सर्वशक्त्या शरीरकम् ।  
तूलायते तदेवाहं-धियाऽऽघ्रातम् अचेतसाम् ॥ २० ॥

*caturbhir uhyate yat tat sarva-śaktyā śarīrakam  
tūlāyate tad evāhaṁ-dhiyāghrātam acetasām*

That body which is removed by four persons with all their strength is light like cotton to an ignorant person who is overcome by the sense of identification with it. [Chapter 2 – Verse 20]

## Chapter 2 - Verse 21 - Introduction

प्रसिद्धत्वात्-प्रकरणार्थोपसंहाराय आह ।

*prasiddhatvāt prakaraṇārthopasaṁhārāyāha*

Since this idea is well-known, by way of concluding the topic under discussion the following is said. [Introduction - Chapter 2 - Verse 21]

## Chapter 2 - Verse 21

स्थूलं युक्त्या निरस्यैवं नभसो नीलतामिव ।  
देहं सूक्ष्मं निराकुर्याद्-अतो युक्तिभिरात्मनः ॥ २१ ॥

*sthūlaṁ yuktyā nirasyaivam nabhaso nīlatām iva  
dehaṁ sūkṣmaṁ nirākuryād ato yuktibhir ātmanah*

After differentiating the gross body [from the Self] through reasoning in this way, just as blueness is differentiated from the sky. The subtle body also should be differentiated from the Self through reasoning. [Chapter 2 – Verse 21]

## Chapter 2 - Verse 22 - Introduction

कथं देहं सूक्ष्मं निराकुर्यादिति ? उच्यते ।

*katham deham sūkṣmam nirākuryād iti. ucyate*

How should one differentiate the subtle body [from the Self]? The answer is given [in the sequel]. [Introduction – Chapter 2 – Verse 22]

## Chapter 2 - Verse 22

अहं-ममत्व-यत्नेच्छा नात्मधर्माः कृशत्ववत् ।  
कर्मत्वेनोपलभ्यत्वाद् अपायित्वाच्च वस्त्रवत् ॥ २२ ॥

*aham-mamatva yatnecchā nātma-dharmāḥ kṛśatva-vat  
karmatvenopalabhyatvād apāyitvāc ca vastra-vat*

The notions of "I" and "Mine", effort and desire, are not the attributes of the Self, because they are perceived as objects like leanness and also because they disappear like a garment. [Chapter 2 – Verse 22]

## Chapter 2 - Verse 23 - Introduction

वैधर्म्ये दृष्टान्तः ।

*vaidharmye dr̥ṣṭāntaḥ*

To bring out the difference, an example is given. [Introduction – Chapter 2 – Verse 23]

## Chapter 2 - Verse 23

नोष्णिमानं दहत्यग्निः स्वरूपत्वाद्-यथा ज्वलन् ।  
तथैवात्मात्मनो विद्याद् अहं नैवाविशेषतः ॥ २३ ॥

*noṣṇimānaṃ dahaty agniḥ svarūpatvād yathā jvalan  
tathaivātmātmano vidyād ahaṃ naivāviśeṣataḥ*

Just as the blazing fire does not burn its heat, since the latter is its very nature, even so the Self cannot comprehend the "I", should that ["I" be its own, as there is no distinction [between the two cases]. [Chapter 2 – Verse 23]

## Chapter 2 - Verse 24 - Introduction

एकस्य आत्मनः कर्मकर्तृभावः सर्वथा  
नोपपद्यते इति श्रुत्वा, मीमांसकः प्रत्यवतिष्ठते ।  
अहंप्रत्यय-ग्राह्यत्वात् । "ग्राहक आत्मा" इति ।  
तन्निवृत्त्यर्थम् आह ।

*ekasyātmanah karma-kartṛ-bhāvaḥ sarvathā  
nopapadyata iti śrutvā mimāṃsakah pratyavatiṣṭhate  
ahaṃ-pratyaya-grāhyatvād grāhya-grāhaka ātmeti  
tan-nivṛtty-artham āha*

Hearing the view that it is utterly impossible for one and the same Self to be both the subject and the object, the Mimamsaka raises the objection on the ground that the Self which is the subject (knower) is known through the "I" - cognition. With a view to refute this, the following is stated. [Introduction – Chapter 2 – Verse 24]

## Chapter 2 - Verse 24

यत्कर्मको हि यो भावो नासौ तत्कर्तृको यतः ।  
घटप्रत्ययवत् तस्मात् नाहं स्याद्-द्रष्टृकर्मकः ॥ २४ ॥

*yat-karmako hi yo bhāvo nāsau tat-kartṛko yataḥ  
ghaṭa-pratyaya-vat tasmān nāhaṁ syād draṣṭṛ-karmakah*

A cognition which has something as its object cannot, indeed, have it as its subject, as in the case of pot-cognition. So the "I" - cognition cannot have the seer as its object. [Chapter 2 – Verse 24]

## Chapter 2 - Verse 25 - Introduction

अत्राह — प्रत्यक्षेण आत्मनः कर्म-  
कर्तृत्व-अभ्युपगमे तत्पादोपजीविना  
अनुमानेन प्रत्यक्षोत्सारणम् अयुक्तमिति चोद्यम् ।  
तन्निराकरणाय प्रत्यक्षोपन्यासः ।

*atrāha pratyakṣeṇātmanah karma-  
kartṛtvābhyupagame tat-pāadopajivinānumānena  
pratyakṣotsāraṇam ayuktam iti codyaṁ  
tan-nirākaraṇāya pratyakṣopanyāsaḥ*

Here the opponent objects : since it has to be accepted on the basis of perception that the Self is both the subject and the object, it cannot be denied by inference which is dependent on perception. With a view to refuting this, [the position of] perception is set forth. [Introduction – Chapter 2 – Verse 25]

## Chapter 2 - Verse 25

यत्र यो दृश्यते द्रष्टा तस्यैवासौ गुणो न तु ।  
द्रष्टृस्थं दृश्यतां यस्मात् नैवेयाद्-द्रष्टृबोधवत् ॥ २५ ॥

*yatra yo drśyate draṣṭrā tasyaivāsau guṇo na tu  
draṣṭr-stham drśyatām yasmān naiveyād draṣṭr- bodha-vat*

That which is perceived in a locus by the seer must be the quality of that [locus], and not that of the seer, because [if it be otherwise] it can never be seen, like the Consciousness of the seer. [Chapter 2 – Verse 25]

## Chapter 2 - Verse 26 - Introduction

प्रत्यक्षेणैव भवदभिमतस्य  
प्रत्यक्षस्य आभासीकृतत्वात् सुस्थमेव  
अनुमानम् । अतस्तदेव प्रक्रियते ।  
तत्र च विकल्प-दूषणाभिधानम् ।

*pratyakṣeṇaiva bhavad-abhimatasya  
pratyakṣasyābhāsikṛtatvāt su-stham  
evānumānam. atas tad eva prakriyate  
tatra ca vikalpa-dūṣaṇābhidhānam*

Since the perceptual experience accepted by you is disproved by perception itself, the inference [given earlier] is valid. So the same view will be vindicated [in another way]. For this purpose, the alternatives [of the opponent's view] will be stated and criticized [in the sequel]. [Introduction – Chapter 2 – Verse 26]



## Chapter 2 - Verse 26

नात्मना न तदंशेन गुणः स्वस्थोऽवगम्यते ।  
अभिन्नत्वात् समत्वाच्च निरंशत्वाद्-अकर्मतः ॥ २६ ॥

*nātmanā na tad-aṁśena guṇaḥ sva-stho 'vagamyate  
abhinnatvāt samatvāc ca niraṁśatvād akarmataḥ*

A quality inherent in one's own being (i.e. in the Self) cannot be known by the Self or by its part, because of non-difference [in the Self], because of identity [in nature between the Self and its part], because the Self is partless and also because it is not an object of knowledge. [Chapter 2 – Verse 26]

## Chapter 2 - Verse 27 - Introduction

न युगपत् नापि क्रमेण । उभयथा चैकस्य  
धर्मिणो ग्राह्य-ग्राहकत्वम् उपपद्यते  
इति प्रतिपादनाय आह ।

*na yugapan nāpi krameṇobhayathā caikasya  
dharmino grāhya-grāhakatvam upapadyata iti  
pratipādanāyāha*

With a view to substantiate that one and the same object cannot be the knower and the known simultaneously, or successively, or both [simultaneously and successively], it is said. [Introduction – Chapter 2 - Verse 27]

## Chapter 2 - Verse 27

द्रष्टृत्वेनोपयुक्तत्वात् तदैव स्यान्न दृश्यता ।  
कालान्तरे चेद्-दृश्यत्वं न ह्यद्रष्टृकमिष्यते ॥ २७ ॥

*draṣṭṛtvenopayuktatvāt tadaiva syān na dṛśyatā  
kālāntare ced dṛśyatvaṁ na hy adraṣṭṛkam iṣyate*

Since the Self is admitted to be the knower, it itself cannot be the known. If it be said that it becomes the known at some other time, something being the known without a knower cannot be accepted. [Chapter 2 – Verse 27]

## Chapter 2 - Verse 28 - Introduction

सन्तु कामम् अनात्मधर्मा ममत्वादयो  
यथोक्तन्यायबलाद् अनात्मतयैव च तेषु  
व्यवहारात् । अहरूपस्य तु प्रत्यगात्म-  
संबन्धितयैव प्रसिद्धेः "अहं ब्रह्मास्मि" इति  
श्रुतेश्च, अनात्मधर्मत्वं अयुक्तमिति चेत्, तन्न ।

*santu kāmam anātma-dharmā mamatvādayo  
yathokta-nyāya-balād anātmatayaiva ca teṣu  
vyavahārād ahaṁ-rūpasya tu pratyag-ātma-  
saṁbandhitayaiva prasiddher ahaṁ brahmāsmīti  
śruteś cānātma-dharmatvam ayuktam iti cet tan na*

Let it be, the opponent argues, that the notions of mine, etc. are the attributes of the not-self because of the strength of the argument stated above, and also because they are treated in our day-to-day life as not-self. But since the notion of "I" is known only in relation to the inward Self and since there is the Sruti text, "I am Brahman", it is not proper to say that it is an attribute of the not-Self. If this be the contention, it is not so. [Introduction – Chapter 12 – Verse 28]



## Chapter 2 - Verse 28

अहंधर्मस्त्वभिन्नश्चेद्-अहंब्रह्मेति वाक्यतः ।

गौरोऽहमित्यनैकान्तो वाक्यं तद्-व्यपनेतु तत् ॥ २८ ॥

*aham-dharmas tv abhinnaś ced aham brahmeti vākyaṭaḥ  
gauro 'ham ity anaikānto vākyaṃ tad-vyapanetr tat*

If the notion of "I" should be identified [with Brahman - Atman] because of the sentence, "I am Brahman," the reasoning does not hold in the case of "I am fair." The [Sruti] sentence in question removes that [identification]. [Chapter 2 – Verse 28]

## Chapter 2 - Verse 29 - Introduction

कथं वाक्यं तद्-व्यपनेतु तदिति ? उच्यते ।

*katham vākyaṃ tad-vyapanetr tad iti. ucyate*

If it be asked : "How does the sentence remove that [identification]?" we reply. [Introduction – Chapter 2 – Verse 29]

## Chapter 2 - Verse 29

योऽयं स्थाणुः पुमानेष पुंधिया स्थाणुधीरिव ।

ब्रह्मास्मीति धियाशेषा ह्यहंबुद्धिर्निवर्त्यते ॥ २९ ॥

*yo 'yaṃ sthāṇuḥ pumān eṣa puṃ-dhiyā sthāṇu-dhir iva  
brahmāsmīti dhiyā 'śeṣā hy aham-buddhir nivartyate*

Just as in the sentence, "This post is a man," the cognition of post is removed by the cognition of man, even so by the cognition that "I am Brahman" the entire cognition of "I" is removed. [Chapter 2 – Verse 29]

## Chapter 2 - Verse 30 - Introduction

अहंपरिच्छेद-व्यावृत्तौ न किञ्चिद्-अव्यावृत्तं  
द्वैतजातं अवशिष्यते, द्वितीय-संबन्धस्य  
तन्मूलत्वात् । अत आह ।

*aham-pariccheda-vyāvṛttau na kiñcid avyāvṛttam  
dvaita-jātam avaśiṣyate dvitiya-sambandhasya  
tan-mūlatvāt. ata āha*

When the notion of "I" is removed, the notion of "mine" disappears, for it arises, indeed, because of the notion of "I". In the absence of darkness, how can there be the [illusory] snake? [Chapter 2 – Verse 30]

## Chapter 2 - Verse 30

निवृत्तायां अहंबुद्धौ ममधीः प्रविलीयते ।  
अहंबीजा हि सा सिद्ध्येत् तमोऽभावे कुतः फणी ॥ ३० ॥

*nivṛttāyām aham-buddhau mama-dhīḥ praviliyate  
aham-bijā hi sā sidhyet tamo 'bhāve kutah phaṇi*

When the notion of "I" is removed, the notion of "mine" disappears, for it arises, indeed, because of the notion of "I". In the absence of darkness, how can there be the [illusory] snake? [Chapter 2 - Verse 30]

## Chapter 2 - Verse 31 - Introduction

विवक्षित-दृष्टान्तांश-ज्ञापनाय दृष्टान्तव्याख्या ।

*vivakṣita-dr̥ṣṭāntāṃśa-jñāpanāya dr̥ṣṭānta-vyākhyā*

The example is elucidated with a view to recall the point of similarity which is intended to be conveyed. [Introduction - Chapter 2 – Verse 31]

## Chapter 2 - Verse 31

तमोऽभिभूतचित्तो हि रज्ज्वां पश्यति रोषणम् ।  
भ्रान्त्या भ्रान्त्या विना तस्मात् नोरगं स्रजि वीक्षते ॥ ३१ ॥

*tamo-'bhibhūta-citto hi rajjvāṃ paśyati roṣaṇam*  
*bhrāntyā bhrāntyā vinā tasmān noragaṃ sraji vikṣate*

Indeed, one whose mind is overwhelmed by the darkness of ignorance sees the rope as a snake due to error. So without error [caused by ignorance], one does not see a snake in a garland. [Chapter 2 – Verse 31]

## Chapter 2 - Verse 32 - Introduction

अनन्वयाच्च नात्मधर्मोऽहङ्कारः ।

*ananvayāc ca nātma-dharmo 'haṃkāraḥ*

Further, the "I" is not a quality of the Self, since it is not invariably related [to the Self].  
[Introduction - Chapter 2 – Verse 32]

## Chapter 2 - Verse 32

आत्मनश्चेद् अहंधर्मो यायान्मुक्ति-सुषुप्तयोः ।  
यतो नान्वेति तेनायम् अन्यदीयो भवेदहम् ॥ ३२ ॥

*ātmanaś ced ahaṁ-dharmo yāyān mukti-suṣuptayoḥ  
yato nānveti tenāyam anyadiyo bhaved aham*

If the attribute of "I" belongs to the Self, it should continue [along with the Self] in the states of liberation and sleep. Since the "I" does not continue with the Self, it must belong to something else. [Chapter 2 – Verse 32]

## Chapter 2 - Verse 33 - Introduction

आत्मधर्मत्व-अभ्युपगमेऽपरिहार्यदोष-  
प्रसक्तिश्च ।

*ātma-dharmatvābhyupagame 'parihārya-doṣa-  
prasaktiś ca*

Also, if the "I" is admitted as a quality of the Self, unavoidable defects will arise. [Introduction – Chapter 2 – Verse 33]

## Chapter 2 - Verse 33

यद्यात्मधर्मोऽहङ्कारो नित्यत्वं तस्य बोधवत् ।  
नित्यत्वे मोक्ष-शास्त्राणां वैयर्थ्यं प्राप्नुयाद् ध्रुवम् ॥ ३३ ॥

*yady ātma-dharmo 'haṁkāro nityatvaṁ tasya bodha-vat  
nityatve mokṣa-śāstrāṇāṁ vaiyarthyaṁ prāpnuyād dhruvam*

If the "I" is a quality of the Self, then it will be eternal like consciousness. And if it is eternal, scriptural texts which speak of liberation will certainly become futile. [Chapter 2 – Verse 33]

## Chapter 2 - Verse 34 - Introduction

स्यात् परिहारः स्वाभाविकधर्मत्व-अभ्युपगमेऽपि  
आम्रादि-फलवदिति चेत्, तन्न ।

*syāt parihāraḥ svābhāvika-dharmatvābhyupagame'py  
āmrādi-phala-vad iti cet tan na*

If it be said that there is a solution to the difficulty even if it is admitted to be a natural quality [of the Self], as in the case of fruits such as mango, it is not so. [Introduction – Chapter 2 – Verse 34]

## Chapter 2 - Verse 34

आम्रादेः परिणामित्वात् गुणहानिर्गुणान्तरैः ।  
अविकारि तु तद्-ब्रह्म "न हि द्रष्टुः" इति श्रुतेः ॥ ३४ ॥

*āmrādeḥ pariṇāmitvād guṇa-hānir guṇāntaraiḥ  
avikāri tu tad brahma "na hi draṣṭur" iti śruteḥ*

Since objects such as the mango are subject to modification, one quality is replaced by other qualities. But Brahman is immutable, for the Sruti says, "The vision of the seer is never lost." [Chapter 2 – Verse 34]

## Chapter 2 - Verse 35 - Introduction

अहङ्कारस्य च आगमापायित्वात्,  
तद्धर्मिणश्च अनित्यत्वं प्राप्नोति ।

*ahamkārasya cāgamāpāyitvāt  
tad-dharmināś cānityatvaṃ prāpnoti*

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent. [Introduction – Chapter 2 – Verse 35]

## Chapter 2 - Verse 35

आगमापायि-निष्ठत्वाद्-अनित्यत्वं इयाद्-दृशिः ।  
उपयन्नपयन् धर्मो विकरोति हि धर्मिणम् ॥ ३५ ॥

*āgamāpāyi-niṣṭhatvād anityatvaṃ iyād dṛśiḥ  
upayann apayan dharmo vikaroti hi dharminam*

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent. [Introduction – Chapter 2 – Verse 35]

## Chapter 2 - Verse 36 - Introduction

अस्तु अनित्यत्वं, कम् । उपालभेमहि  
प्रमाणोपपन्नत्वात् इति चेत्, तन्न ।

*astv anityatvaṃ kam upālabhemahi  
pramāṇopapannatvād iti cet tan na*

If it be said, "Let the Self be impermanent. Whom shall we blame for this, since it is supported by pramana" it is not so. [Introduction - Chapter 2 – Verse 36]

## Chapter 2 - Verse 36

सदाविलुप्त-साक्षित्वं स्वतःसिद्धं न पायते ।  
अपह्नोतुं घटस्येव कुशाग्रीय-धियात्मनः ॥ ३६ ॥

*sadā 'vilupta-sākṣitvaṃ svatas-siddhaṃ na pāryate  
apahnotuṃ ghaṭasyeva kuśāgriya-dhiyātmanah*

If it be said, "Let the Self be impermanent. Whom shall we blame for this, since it is supported by pramana" it is not so. [Introduction - Chapter 2 – Verse 36]

## Chapter 2 - Verse 37 - Introduction

एतस्माच्च हेतोः अहंकारस्य अनात्मधर्मत्वम्  
अवसीयताम् ।

*etasmāc ca hetor ahaṃkārasyaṇātma-dharmatvam  
avasiyatām*

From this reason also, it should be known that the "I" is a quality of the not-Self. [Introduction - Chapter 2 - Verse 37]

## Chapter 2 - Verse 37

प्रमाणैश्चावगम्यत्वाद्-घटादिवद्-अहंद्दशेः ।  
यतो राधिः प्रमाणानां स कथं तैः प्रसिध्यति ॥ ३७ ॥

*pramāṇaiścāvagamyatvād ghaṭādi-vad ahaṃ-dṛśeh  
yato rāddhiḥ pramāṇānām sa katham taiḥ prasidhyati*

Since the "I" is known through pramanas, its relation to the Self is like that of objects such as pot. How can that from which pramanas are established be proved by them? [Chapter 2 – Verse 37]

## Chapter 2 - Verse 38 - Introduction

धर्मधर्मिणोश्च इतरेतर-विरुद्धात्मकत्वाद्  
असङ्गतिः ।

*dharma-dharminoś cetaretara-viruddhātmakatvād  
asaṅgatiḥ*

Since they (i.e. the Self and the "I") are mutually opposed in nature, they cannot be related as substance and attribute. [Introduction – Chapter 2 – Verse 38]

## Chapter 2 - Verse 38

धर्मिणश्च विरुद्धत्वात् न दृश्यगुण-सङ्गतिः ।  
मारुतान्दोलित-ज्वालं शैत्यं नाग्निं सिसृप्सति ॥ ३८ ॥

*dharminascha viruddhatvān na drśya-guṇa-saṅgatiḥ  
mārutāndolita-jvālaṃ śaityaṃ nāgniṃ sisṛpsati*

An attribute of an object which is seen can never be related to the seer as its substance, because they are opposed to each other. Cold cannot go near the blazing fire which is helped by the wind. [Chapter 2 – Verse 38]

## Chapter 2 - Verse 39 - Introduction

तस्माद् विस्त्रब्धम् उपगम्यताम् ।

*tasmād visrabdham upagamyatām*

So, this may be accepted without any doubt. [Introduction – Chapter 2 – Verse 39]



## Chapter 2 - Verse 39

द्रष्टृत्वं दृश्यता चैव नैकस्मिन्नेकदा क्वचित् ।  
दृश्य-दृश्यो न च द्रष्टा द्रष्टृदर्शी दृशिर्न च ॥ ३९ ॥

*draṣṭṛtvam dṛśyatā caiva naikasminn ekadā kvacit  
dṛśya-dṛśyo na ca draṣṭā draṣṭur darśī dṛśir na ca*

One and the same thing cannot anywhere be both the seer and the seen at the same time. The seer cannot be seen by that which is seen [by it]. Knowledge also cannot see the seer. [Chapter 2 – Verse 39]

## Chapter 2 - Verse 40

सर्व-संव्यवहार-लोपश्च प्राप्नोति । यस्मात् ।  
द्रष्टापि यदि दृश्याया आत्मेयात् कर्मतां धियः ।  
यौगपद्यम् अदृश्यत्वं वैयर्थ्यं चाप्नुयात् श्रुतिः ॥ ४० ॥

*sarva-samvyavahāra-lopaśca prāpnoti. yasmāt*

*draṣṭāpi yadi dṛśyāyā ātmeyāt karmatām dhiyaḥ  
yaugapadyam adṛśyatvaṁ vaiyarthyaṁ cāpnuyāc chrutiḥ*

Also, the entire business of life will come to a standstill [on the opponent's view]. For this reason [it is said]. [Introduction]  
If the Self which is the seer also becomes an object [of knowledge] of the intellect which is the seen, then [the Self and the intellect must both be seers] simultaneously. [And since both of them are seers], they cannot be objects which are seen. Also, Sruti will become futile. [Chapter 2 – Verse 40]

## Chapter 2 - Verse 41 - Introduction

कुतः ? यस्मात् ।

*kutaḥ. yasmāt*

If it be asked, "Why"? it is for the reason. [Introduction – Chapter 2 – Verse 41]

## Chapter 2 - Verse 41

नालुप्तदृष्टेर्दृश्यत्वं दृश्यत्वे द्रष्टृता कुतः ।  
स्याच्चेद्-दृगेकं निर्दृश्यं जगद्वा स्याद्-असाक्षिकम् ॥ ४१ ॥

*nālupta-dṛṣṭer dṛśyatvaṁ dṛśyatve draṣṭṛtā kutaḥ  
syāc ced dṛg ekam nirdṛśyam jagad vā syād asākṣikam*

The uninterrupted vision [of the Self] can never become an object which is seen. if it be an object which is seen, how can it be the seer? If it were possible [for the seer to be the seen and for the seen to be the seer], there could be the seer alone without anything to be seen, or there could be the world without anything to be seen, or there could be the world without a witness. [Chapter 2 – Verse 41]

## Chapter 2 - Verse 42 - Introduction

उक्तयुक्तिं दृढीकर्तुम् आगमोदाहरणोपन्यासः ।

*ukta-yuktiṃ dṛḍhīkartum āgamodāharaṇopanyāsaḥ*

With a view to strengthen to reasoning [stated above], illustrative texts from scripture are cited. [Introduction – Chapter 2 – Verse 42]

## Chapter 2 - Verse 42

आर्तमन्यद्-दृशेः सर्वं "नेति नेति" इति चासकृत् ।  
वदन्ती निर्गुणं ब्रह्म कथं श्रुतिरुपेक्ष्यते ॥ ४२ ॥

*ārtam anyad dṛśeḥ sarvaṃ neti netiti cāsakṛt  
vadantī nirguṇaṃ brahma kathaṃ śrutir upekṣyate*

How can Sruti which often speaks of the attributeless Brahman by saying that everything other than consciousness (i.e. the Self) is possible and that [the Self] is "Not this, not this", be ignored? [Chapter 2 – Verse 42]

## Chapter 2 - Verse 43

"महाभूतान्यहंकार" इत्येतत् क्षेत्रमुच्यते ।  
न दृशेद्वैतयोगोऽस्ति विश्वेश्वरमतादपि ॥ ४३ ॥

*"mahābhūtāny ahaṁkāra" ity etat kṣetram ucyate  
na dṛśer dvaita-yogo 'sti viśveśvara-matād api*

The great elements, the ego, [and so on] are said to be the ksetra. Even according to the view of the Lord of the universe, consciousness has no relation with [the world of] duality. [Chapter 2 – Verse 43]

## Chapter 2 - Verse 44 - Introduction

अधुना प्रकृतार्थोपसंहारः ।

*adhunā prakṛtārthopasamhārah*

Now, the subject matter under discussion is concluded. [Introduction – Chapter 2 – Verse 44]

## Chapter 2 - Verse 44

एवमेतद्-धिरुग्ज्ञेयं मिथ्यासिद्धम् अनात्मकम् ।  
मोहमूलं सुदुर्बोधं द्वैतं युक्तिभिरात्मनः ॥ ४४ ॥

*evam etadd hirug jñeyam mithyā-siddham anātmakam  
moha-mūlaṁ sudurbodham dvaitam yuktibhir ātmanah*

Thus, it should be known through reasoning that [the world of] duality, which is false appearance, which has no reality [of its own], which is caused by avidya, and which defies understanding, is different from the Self. [Chapter 2 – Verse 44]

## Chapter 2 - Verse 45 - Introduction

कुतो मिथ्या-सिद्धत्वं द्वैतस्य इति चेत् ।

*kuto mithyā-siddhatvaṃ dvaitasyeti cet*

If it be asked, "How is duality a false appearance?" [we reply].  
[Introduction - Chapter 2 – Verse 45]

## Chapter 2 - Verse 45

न पृथङ्नात्मना सिद्धिः आत्मनोऽन्यस्य वस्तुनः ।  
आत्मवत् कल्पितस्तस्माद् अहंकारादिरात्मनि ॥ ४५ ॥

*na prthaṅ nātmanā siddhir ātmano 'nyasya vastunaḥ  
ātma-vat kalpitas tasmād ahaṁkāradir ātmani*

Anything other than the Self does not exist apart [from the Self] or as identical with it, in the same way as the Self [exists on its own]. Therefore, the ego and other objects are superimposed on the Self. [Chapter 2 – Verse 45]

## Chapter 2 - Verse 46 - Introduction

तस्माद् अज्ञान-विजृम्भितम् एतत् ।

*tasrnād ajñāna-vijṛmbhitam etat*

Therefore, this [world of duality] is the projection of ignorance. [Introduction – Chapter 2 – Verse 46]

## Chapter 2 - Verse 46

दृश्याः शब्दादयः कृताः द्रष्टृ च ब्रह्म निर्गुणम् ।  
अहं तदुभयं बिभ्रद्-भ्रान्तिमात्मनि यच्छति ॥४६॥

*drśyāḥ śabdādayaḥ kṛtā draṣṭṛ ca brahma nirguṇam  
aḥam tad ubhayaṁ bibhrad bhrāntim ātmani yacchati*

Sound and other objects which are seen are illusory and Brahman who is the seer is devoid of attributes. The ego which contains both [the Self and the not-Self] gives rise to the illusion [of agency, etc.] in the Self. [Verse 46]

## Chapter 2 - Verse 47 - Introduction

तत एव इयम् अभिन्नस्य आत्मनो भेदबुद्धिः ।

*tata eveyam abhinnaśyātmano bheda-buddhiḥ*

It is because of this [ego] that the one Self is thought of as different [in each body].  
[Introduction – Chapter 2 – Verse 47]

## Chapter 2 - Verse 47

दृगेका सर्वभूतेषु भाति दृश्यैरनेकवत् ।

जल-भाजन-भेदेन मयूख-स्रग्-विभेदवत् ॥ ४७ ॥

*dr̥g ekā sarva-bhūteṣu bhāti dṛśyair aneka-vaṭ  
jala-bhājana-bhedena mayūkha-srag-vibheda-vaṭ*

The Seer [Self] which is one appears as many in all bodies because of the objects [such as the internal organ] which are seen, in the same way as the sun appears to be many due to the difference in water-vessels. [Chapter 2 – Verse 47]



## Chapter 2 - Verse 48 - Introduction

यथोक्तार्थस्य प्रतिपत्तये दृष्टान्तः ।

*yathoktārthasya pratipattaye dr̥ṣṭāntaḥ*

With a view to make clear the idea which has been stated, [another] illustration [is given].  
[Introduction – Chapter 2 – Verse 48]

## Chapter 2 - Verse 48

मित्रोदासीन-शत्रुत्वं यथैकस्यान्यकल्पनात् ।  
अभिन्नस्य चित्तेस्तद्वद् भेदोऽन्तःकरणाश्रयः ॥ ४८ ॥

*mitrodāsina-śatrutvaṃ yathaikasyānya-kalpanāt  
abhinnaśya cītes tad-vad bhedo 'ntaḥkaraṇāśrayaḥ*

Just as one and the same person becomes a friend, a stranger, and an enemy due to the imagination of other people, even so the one consciousness gets differentiated due to the internal organ. [Chapter 2 – Verse 48]

## Chapter 2 - Verse 49

अपहारो यथा भानोः सर्वतो जल-पात्रकैः ।  
तत्-क्रियाकृति-देशाप्तिः तथा बुद्धिभिरात्मनः ॥ ४९ ॥

*apahāro yathā bhānoḥ sarvato jala-pātrakaiḥ  
tat-kriyākṛti-deśāptiḥ tathā buddhibhir ātmanah*

Just as the sun is captured completely by the water-vessels and assumes their action, form, and place, even so the Self is captured by several intellects [and assumes their action, form, and place]. [Chapter 2 – Verse 49]

## Chapter 2 - Verse 50 - Introduction

न च विरुद्धधर्माणाम् ? एकत्र अनुपपत्तिः ।  
किं कारणम् ?

*na ca viruddha-dharmāṇām ekatrānupapattiḥ.  
kiṃ kāraṇam*

Also, the presence of contradictory qualities in the same place is not untenable. How is it so?  
[Introduction - Chapter 2 – Verse 50]

## Chapter 2 - Verse 50

कल्पितानाम् अवस्तुत्वात् स्यादेकत्रापि संभवः ।  
कमनीयाशुचिः स्वाद्वी इत्येकस्यामिव योषिति ॥ ५० ॥

*kalpitānām avastutvāt syād ekatrāpi sambhavaḥ  
kamanīyā 'śuciḥ svādvīty ekasyām iva yoṣiti*

Since the illusory qualities do not really exist, they can inhere even in the same place, just as one and the same maiden is thought of as beautiful, impure, and tasty. [Chapter 2 – Verse 50]

## Chapter 2 - Verse 51 - Introduction

न चायं क्रिया-कारक-फलात्मक आभास  
ईषदपि परमार्थवस्तु स्पृशति, तस्य  
मोहमात्र-उपादानत्वात् ।

*na cāyaṃ kriyā-kāraka-phalātmaka ābhāsa  
īṣad api paramārtha-vastu sprśati tasya  
moha-mātropādānatvāt*

This false appearance of [the world of] action, factors involved in action, and their result does not touch the real Self in any way, since it is caused by delusion (avidya). [Introduction - Chapter 2 – Verse 51]

## Chapter 2 - Verse 51

अभूताभिनिवेशेन स्वात्मानं वञ्चयत्ययम् ।  
असत्यपि द्वितीयेऽर्थे सोमशर्म-पिता यथा ॥ ५१ ॥

*abhūtābhiniveśēna svātmānaṃ vañcayaty ayam  
asaty api dvitīye 'rthe soma-śarma-pitā yathā*

Even though there is no second entity, this (Jiva) deceives itself by imagining what does not exist, like the father of Somasarman. [Chapter 2 – Verse 51]

## Chapter 2 - Verse 52 - Introduction

वस्तु-याथात्म्य-अनवबोधपटल-अवनद्धाक्षः सन् ।

*vas̥tu-yāthātm̐yānavabodha-paṭalāvanaddhākṣaḥ san*

With the visual sense concealed by the veil of ignorance of the real nature of the object.  
[Introduction – Chapter 2 – Verse 52]

## Chapter 2 - Verse 52

सुभ्रूः सुनासा सुमुखी सुनेत्रा चारुहासिनी ।

कल्पनामात्रसंमोहाद् रामेत्यालिङ्गतेऽशुचिम् ॥ ५२ ॥

*subhrūḥ sunāsā sumukhī sunetrā cāru-hāsini  
kalpanā-mātra-saṁmohād rāmetry āliṅgate 'śucim*

A person embraces, due to delusion caused by ignorance, an impure woman imagining that she has beautiful eyebrows and nose, beautiful face and eyes, and lovely smiles.  
[Chapter 2 – Verse 52]

## Chapter 2 - Verse 53 - Introduction

सर्वस्य अनर्थजातस्य जिहासितस्य मूलम् अहंकार  
एव । तस्य आत्म-अनात्म-उपरागात् । न तु परमार्थतः  
आत्मनोऽविद्यया तत्कार्येण वा संबन्धोऽभूत्,  
अस्ति, भविष्यति वा, तस्य अपरिलिप्त-दृष्टि-स्वाभाव्यात् ।

*sarvasyānārtha-jātasya jihāsitasya mūlam ahaṁkāra  
eva tasyātmānātmoparāgāt. na tu paramārthata  
ātmano 'vidyayā tat-kāryeṇa vā saṁbandho 'bhūd  
asti bhaviṣyati vā tasyāparilupta-dṛṣṭi-svābhāvyāt*

The ego alone is the root-cause of all evil, which men desire to remove, because it connects in its own being the Self and the not-Self. But, in reality, the Self has no relation with avidya or with its effect at any time - past, present, or future - since it is of the nature of eternal knowledge. [Introduction - Chapter 2 – Verse 53]

## Chapter 2 - Verse 53

दृश्यानुरक्तं तद्-द्रष्टृ दृश्यं द्रष्टृनुरञ्जितम् ।  
अहंवृत्त्योभयं रक्तं तन्नाशोऽद्वैततात्मनः ॥ ५३ ॥

*dṛśyānuraktaṁ tad-draṣṭṛ dṛśyaṁ draṣṭṛ-anurañjitaṁ  
ahaṁ-vṛttyobhayaṁ raktaṁ tan-nāśe 'dvaitatātmanah*

[The ego] which is connected with the objects which are seen becomes the seer. Being related to the Self, it becomes the seen. By the ego, both of them (the Self and the objects, which are seen) are connected. When it is destroyed, the Self remains non-dual. [Chapter 2 – Verse 53]

## Chapter 2 - Verse 54 - Introduction

इह केचित् चोदयन्ति — योऽयम् अन्वय-व्यतिरेकाभ्याम्  
अनात्मतया उत्सारितोऽहंकारो वाक्यार्थ-प्रतिपत्तये  
सोऽयं विपरीतार्थः संवृत्तो यस्मात् “अहं  
ब्रह्मास्मि” इति ब्रह्म-अहं-पदार्थयोः  
सामानाधिकरण्य-श्रवणात् अनात्मार्थेन  
सामानाधिकरण्यं प्राप्नोति । वक्तव्या च  
प्रत्यगात्मनि तस्य वृत्तिः इति सोच्यते  
प्रसिद्ध-लक्षणा-गुणवृत्तिभिः ।

*iha kecic codayanti yo 'yam anvaya-vyatirekābhyām  
anātmatayotsārito 'haṁkāro vākyārtha-pratipattaye  
so 'yaṁ viparītārthaḥ samvṛtto yasmād ahaṁ  
brahmāsmi brahmāham-padārthayoḥ  
sāmānādhikaraṇya-śravaṇād anātmārthena  
sāmānādhikaraṇyaṁ prāpnoti. vaktavyā ca  
pratyag-ātmani tasya vṛttir iti socyate  
prasiddha-lakṣaṇā-guṇa-vṛttibhiḥ*

Here some raise an objection : "Through the reasoning of anvaya-vyatireka the ego has been discarded as the not-self in order to comprehend the meaning of the [scriptural] sentence. But this leads to [constructing the meaning of the sentence in] a contradictory sense, the reason being that since the two words "Brahman" and "I" are in grammatical coordination in the sentence, "I am Brahman", Brahman must be identified with [the "I" which is said to be] the not-Self. But it must be said that the "I" signifies the inward Self [in order to justify the grammatical co-ordination]." The reply is that it signifies [the Self] through primary sense, secondary sense, and similarity. [Introduction – Chapter 2 – Verse 54]

## Chapter 2 - Verse 54

नाज्ञासिषमिति प्राह सुषुप्ताद्-उत्थितोऽपि हि ।  
अयोदाहादिवत् तेन लक्षणं परमात्मनः ॥ ५४ ॥

*nājñāsiṣam iti prāha suṣuptād utthito 'pi hi  
ayo-dāhādi-vat tena lakṣaṇam paramātmānaḥ*

Indeed, one who wakes up from sleep says, "I did not know anything [then]". The supreme Self is implied [by the I], as in the case of the burning iron [where fire is implied by the iron]. [Chapter 2 – Verse 54]

## Chapter 2 - Verse 55

प्रत्यक्त्वाद् अतिसूक्ष्मत्वाद् आत्मदृष्ट्यनुशीलनात् ।  
अतो वृत्तीर्विहायान्या ह्यहंवृत्त्योपलक्ष्यते ॥ ५५ ॥

*pratyaktvād ati-sūkṣmatvād ātma-dṛṣṭy-anuśīlanāt  
ato vṛttir vihāyānyā hy ahaṁ-vṛttyopalakṣyate*

Since the "I" is inward, extremely subtle, and helpful to Self-realization, the Self is, therefore, implied by the "I"-notion, by discarding other notions. [Chapter 2 – Verse 55]



## Chapter 2 - Verse 56

आत्मना चाविनाभावम् अथवा विलयं व्रजेत् ।  
न तु पक्षान्तरं यायाद् अतश्चाहंधियोच्यते ॥ ५६ ॥

*ātmanā cāvinā-bhāvam atha vā vilayaṃ vrajet  
na tu pakṣāntaraṃ yāyād ataś cāhaṃ-dhiyocyate*

The "I" does not exist without the Self; otherwise it will cease to be. And there is no other alternative. Therefore, the Self is denoted by the "I" notion. [Chapter 2 - Verse 56]

## Chapter 2 - Verse 57 - Introduction

कीदृक्-पुनर्वस्तु लक्ष्यम् ।

*kīdr̥k punar vastu lakṣyam*

What, then, is the nature of the object which is indirectly indicated? [Introduction – Chapter 2 – Verse 57]

## Chapter 2 - Verse 57

नामादिभ्यः परो भूमा निष्कलोऽकारकोऽक्रियः ।  
स एवात्मवतां आत्मा स्वतःसिद्धः स एव नः ॥ ५७ ॥

*nāmādibhyaḥ paro bhūmā niṣkalo 'kārako 'kriyaḥ  
sa evātmavatām ātmā svatas siddhaḥ sa eva naḥ*

It is beyond name and other objects. It is infinite and partless. It is not a factor involved in action. It is actionless. It alone is the Self for all beings. For us, it alone is self-established. [Chapter 2 – Verse 57]

## Chapter 2 - Verse 58 - Introduction

अज्ञानोत्थ-बुद्ध्यादि-कर्तृत्व-उपाधिम् आत्मानं  
परिगृह्यैव अन्वयव्यतिरेकाभ्याम् "अहं सुखी  
दुःखी च" इत्यहंकारादेः अनात्म-धर्मत्वमुक्तं  
केवलात्म-अभ्युपगमेऽशक्यत्वात् फलाभावाच्च ।  
अथेदानीम् अविद्या-परिकल्पितं साक्षित्वम् आश्रित्य  
कर्तृत्वाद्यशेष-परिणाम-प्रतिषेधाय आह ।

*ajñānottha-buddhy-ādi-kartṛtvopādhim ātmānaṃ  
parigrhyaivānvaya-vyatirekābhyām ahaṃ sukhi  
duḥkhi cety ahaṃkāraḍer anātma-dharmatvam uktam  
kevalātmābhyupagame 'śakyatvāt phalābhāvāc ca.  
athedānim avidyā-parikalpitaṃ sākṣitvam āśritya  
kartṛtvādy-aśeṣa-pariṇāma-pratiṣedhāyāha*

Viewing the Self as conditioned by the agency of adjuncts, such as the intellect, which are caused by ajnana, it was said on the basis of anvaya-vyatireka that the notions of "I am happy", and "I am miserable," etc. of the ego are qualities of the not-Self. If it is accepted that the Self is unconditioned, [it cannot be involved in any experience] for it is not fit enough for that; nor can any fruit accrue to it [in the absence of its involvement]. Now, by presupposing the witness-nature of the Self which is a projection of avidya, the following is said with a view to deny [of the Self] all kinds of transformations, such as agency. [Introduction - Chapter 2 – Verse 58]

## Chapter 2 - Verse 58

एष सर्वाधियां नृत्तं अविलुप्तैकदर्शनः ।

वीक्षतेऽवीक्षमाणोऽपि निमिषत्तद्-ध्रुवोऽध्रुवम् ॥ ५८ ॥

*eṣa sarva-dhiyāṃ nṛttam aviluptaika-darśanaḥ  
vikṣate 'vikṣamāṇo 'pi nimīṣat tad dhruvo 'dhruvam*

This [Self] which is of the nature of continuous consciousness, witnesses [as it were] - even though [in reality] it does not see - the dance of all intellects which are insentient. Being eternal, [it reveals] what is impermanent. [Chapter 2 – Verse 58]

## Chapter 2 - Verse 59 - Introduction

ननु सर्व-सिद्धान्तानामपि स्वस्वदृष्ट्यपेक्षया  
उपपन्नत्वात्, इतरेतर-दृष्ट्यपेक्षया  
दुःस्थितसिद्धिकत्वात्, नैकत्रापि विश्वासं पश्यामः ।  
न च सर्वतार्किकैः अदूषितं समर्थितं,  
सर्वतार्किक-उपद्रव-अपसर्पणाय वर्त्म संभावयामः ।  
उच्यते । विस्त्रब्धैः संभाव्यताम् अनुभवमात्र-शरणत्वात्  
सर्वतार्किकप्रस्थानानाम् । तदभिधीयते ।

*nanu sarva-siddhāntānām api sva-sva-dr̥ṣṭy-apekṣayo  
upapannatvād itaretara-dr̥ṣṭy-apekṣayā  
dussthita-siddhikatvān naikatrapī viśvāsaṁ paśyāmo  
na ca sarva-tārkikair adūṣitaṁ samarthitaṁ  
sarva-tārkikopadravāpasarpaṇāya vartma saṁbhāvayāmaḥ.  
ucyate. viśrabdhaiḥ saṁbhāvyatām anubhava-mātra-śaraṇatvāt  
sarva-tārkika-prasthānānām. tad abhidhiyate*

There is an objection : "Though every doctrine is sound from its own point of view, it becomes untenable from the standpoint of other doctrines; consequently we do not come across any one doctrine acceptable to all. There is no doctrine which is not criticized or acceptable to all logicians, and we do not see any way of escape from the criticism of all logicians." The reply is : let [experience] be accepted with confidence, for the doctrines of all logicians are dependent on experience alone. This is explained. [Introduction - Chapter 2 – Verse 59]

## Chapter 2 - Verse 59

इमं प्राशिकमुद्दिश्य तर्कज्वरभृशतुराः ।  
त्वाच्छिरस्क-वचोजालैः मोहयन्तीतरेतरम् ॥ ५९ ॥

*imaṁ prāśnikam uddiśya tarka-jvara-bhṛśāturāḥ  
tvāc-chiraska-vaco-jālair mohayantītaretaram*

It is by appealing to this umpire (i.e. experience) that all those who are afflicted by the fever of logic delude one another through deceptive words containing the termination "tvat". [Verse 59]

## Chapter 2 - Verse 60 - Introduction

अत्रापि चोदयन्ति । अनुभवात्मनोऽपि  
विक्रियाभ्युपगमेऽनभ्युपगमेऽपि दोषः एव ।  
यस्मादाह ।

*atrāpi codayanti. anubhavātmano 'pi  
vikriyābhyupagame 'nabhyupagame 'pi doṣa eva.  
yasmād āha*

Critics raise objection against this also. Even though the Self is of the nature of experience, the position is, indeed, defective whether change in the Self is accepted or not accepted; and so they argue [as follows]. [Introduction – Chapter 2 – Verse 60]

## Chapter 2 - Verse 60

“वर्षातपाभ्यां किं व्योम्नः चर्मण्येव तयोः फलम् ।  
चर्मोपमश्चेत् सोऽनित्यः खतुल्यश्चेद्-असत्समः” ॥ ६० ॥

*“varṣātapābhyāṃ kiṃ vyomnaś carmany eva tayoh phalam  
carmopamaś cet so 'nityaḥ kha-tulyaś ced asat-samaḥ”*

Because of rain and sunshine, how is the sky affected? Their effect is on the skin alone. If [the Self] is similar to the skin, it is not eternal, and if it is like the sky, it is as good as non-existent. [Chapter 2 – Verse 60]

## Chapter 2 - Verse 61

बुद्धिजन्मनि पुंसश्च विकृतिर्यदनित्यता ।  
अथाविकृतिरेवायं प्रमातेति न युज्यते ॥ ६१ ॥

*buddhi-janmani puṃsaś ca vikṛtir yady anityatā  
athāvikṛtir evāyaṃ pramātetī na yujyate*

If there is change in the Self when there is origination of cognition, then it is impermanent. If, on the other hand, there is no change at all [in it], it cannot be the knower. [Chapter 2 – Verse 61]

## Chapter 2 - Verse 62 - Introduction

अस्य परिहारः ।

*asya parihāraḥ*

The refutation of this (objection follows). [Introduction – Chapter 2 – Verse 62]

## Chapter 2 - Verse 62

ऊर्ध्वं गच्छति धूमे खं भिद्यते स्विन्न भिद्यते ।  
न भिद्यते चेत् स्थास्रुत्वं भिद्यते चेद्भिदास्य का ॥ ६२ ॥

*ūrdhvaṃ gacchati dhūme khaṃ bhidyate svin na bhidyate  
na bhidyate cet sthāsnutvaṃ bhidyate ced bhidā'sya kā*

When smoke goes up, does the ether get divided or not? If it is not divided, then [the smoke] remains stationary. If it be divided, how does this division take place? [Chapter 2 – Verse 62]

## Chapter 2 - Verse 63 - Introduction

इत्येतत् प्रतिपत्त्यर्थमाह ।

*ity etat-pratipatty-artham āha*

With a view to clarifying this, the following is said. [Introduction – Chapter 2 – Verse 63]

## Chapter 2 - Verse 63

अविक्रियस्य भोक्तृत्वं स्यादहंबुद्धि-विभ्रमात् ।  
नौयान-विभ्रमाद्-यद्वत् नगेषु गतिकल्पनम् ॥ ६३ ॥

*avikriyasya bhokṛtvaṃ syād ahaṃ-buddhi-vibhramāt  
nau-yāna-vibhramād yad-van nageṣu gati-kalpanam*

The agency of the unchanging [Self] is an illusion due to the "I" notion in the same way as the ascription of motion to the trees is an illusion due to the movement of the boat. [Chapter 2 – Verse 63]

## Chapter 2 - Verse 64 - Introduction

यथोक्तार्थ-आविष्करणाय दृष्टान्तान्तर-उपादानम् ।

*yathoktārthāviṣkaraṇāya drṣṭāntāntaropādānam*

Another example is given for the elucidation of what has been stated. [Introduction – Chapter 2 – Verse 64]



## Chapter 2 - Verse 64

यथा जात्यमणेः शुभ्रा ज्वलन्ती निश्चला शिखा ।  
सन्निध्यसन्निधानेषु घटादीनां अविक्रिया ॥ ६४ ॥

*yathā jātya-maṇeḥ śubhrā jvalanti niścalā śikhā  
saṁnidhy-asamnidhāneṣu ghaṭādinām avikriyā*

Just as the light of a superior jewel which is radiant, shining, and steady remains changeless whether objects such as pot are in its proximity or not, [even so the Self remains unchanging in the presence and absence of the intellect]. [Chapter 2 – Verse 64]

## Chapter 2 - Verse 65 - Introduction

अयं अत्रांशो विवक्षितः इति ज्ञापनाय आह ।

*ayam atrāṁśo vivakṣita iti jñāpanāyāha*

With a view to bring out the point of comparison, the following is said. [Introduction – Chapter 2 – Verse 65]

## Chapter 2 - Verse 65

यदवस्था व्यनक्तीति तदवस्थैव सा पुनः ।  
भण्यते न व्यनक्तीति घटादीनाम् असन्निधौ ॥ ६५ ॥

*yad-avasthā vyanaktīti tad-avasthaiva sā punaḥ  
bhaṇyate na vyanaktīti ghaṭādinām asamnidhau*

The light [of the jewel] which is said to illumine [pot, etc., when they are near it] is also spoken of as not illumining the pot, etc., when they are not near it. [Chapter 2 – Verse 65]

## Chapter 2 - Verse 66

तत्र च ।

सर्वधी-व्यञ्जकस्तद्वत् परमात्मा प्रदीपकः ।  
सन्निध्यसन्निधानेषु धीवृत्तीनाम् अविक्रियः ॥ ६६ ॥

*tatra ca*

*sarva-dhī-vyañjakas tad-vat paramātmā pradīpakah  
saṁnidhy-asamnidhāṇeṣu dhī-vṛttinām avikriyaḥ*

Also in the other case [it holds good] [Introduction]

In the same way, the supreme Self, which is of the nature of illumination, remaining immutable in the presence as well as in the absence of the modification of the intellect, reveals [the modifications of] all intellects. [Chapter 2 – Verse 66]

## Chapter 2 - Verse 67

न प्रकाश-क्रिया काचित् अस्य स्वात्मनि विद्यते ।  
उपचारात् क्रिया सास्य यः प्रकाशस्य सन्निधिः ॥ ६७ ॥

*na prakāśa-kriyā kācid asya svātmani vidyate  
upacārāt kriyā sā 'sya yaḥ prakāśasya saṁnidhiḥ*

There is no activity of illumination whatsoever in the Self. This activity is figuratively attributed to it in the presence of an object which is illumined. [Chapter 2 – Verse 67]

## Chapter 2 - Verse 68 - Introduction

मैवं शङ्किष्ठाः सांख्य-राद्धान्तोऽयम् इति । यतः ।

*maivam śaṅkiṣṭhāḥ sāṅkhya-rāddhānto 'yam iti. yataḥ*

It should not be doubted that this is the Sankhya doctrine, for : [Introduction – Chapter 2 – Verse 68]

## Chapter 2 - Verse 68

यथा विशुद्ध आकाशे सहसैवाभ्र-मण्डलम् ।  
भूत्वा विलीयते तद्वद्-आत्मनीहाखिलं जगत् ॥ ६८ ॥

*yathā viśuddha ākāśe sahasaivābhra-maṇḍalam  
bhūtvā viliyate tad-vad ātmanihākhilam jagat*

Just as in the clear sky the grouping of clouds disappears after its sudden appearance, even so in the Self, the entire world [appears and disappears]. [Chapter 2 – Verse 68]

## Chapter 2 - Verse 69 - Introduction

तस्मादेष कूटस्थो न द्वैतं मनागपि  
स्पृशति । यतः ।

*tasrnād eṣa kūṭastho na dvaitaṃ manāg api  
spr̥śati. yataḥ*

So, the immutable Self has no contact whatever with duality, for : [Introduction – Chapter 2 – Verse 69]

## Chapter 2 - Verse 69

शब्दाद्याकार-निर्भासाः क्षणप्रध्वंसिनीर्दृशा ।  
नित्योऽक्रम-दृगात्मैको व्याप्नोतीव धियोऽनिशम् ॥ ६९ ॥

*śabdādy-ākāra-nirbhāsāḥ kṣaṇa-pradhvaṃsinir dṛśā  
nityo 'krama-dṛg ātmaiko vyāpnotiva dhiyo 'niśam*

The Self, which is one and eternal, which is the seer [of all] at the same time, constantly pervades as it were, through its consciousness, the perishing momentary modifications of the intellect, which illumine objects such as sound. [Chapter 2 - Verse 69]

## Chapter 2 - Verse 70 - Introduction

एवं च सति बुद्धेः परिणामित्वं युक्तम् ।

*evam ca sati buddheḥ pariṇāmitvaṃ yuktam*

Thus, it stands to reason to say that the intellect is subject to modification. [Introduction - Chapter 2 – Verse 70]

## Chapter 2 - Verse 70

अतीतानागतेहत्यान् युगपत् सर्वगोचरान् ।  
वेत्त्यात्मवन्न धीर्यस्मात् तेनेयं परिणामिनी ॥ ७० ॥

*atitānāgatehatyān yugapat sarva-gocarān  
vetty ātma-van na dhīryasmāt teneyam pariṇāmini*

Since the intellect does not cognize at the same time all objects, past, present, and future, in the same way as the Self does, it is subject to modification. [Chapter 2 – Verse 70]

## Chapter 2 - Verse 71 - Introduction

ततश्च एतत् सिद्धम् ।

*tataś caitat siddham*

Therefore, this is established. [Introduction – Chapter 2 – Verse 71]

## Chapter 2 - Verse 71

अपश्यन् पश्यतीं बुद्धिम् अशृण्वन् शृण्वतीं तथा ।  
निर्यतोऽविक्रियोऽनिच्छन् इच्छन्तीं चाप्यलुप्तदृक् ॥ ७१ ॥

*apaśyan paśyatiṃ buddhim aśṛṇvan śṛṇvatiṃ tathā  
niryatno 'vikriyo 'nicchann icchantiṃ cāpy alupta-dr̥k*

Without seeing, hearing, and desiring, the Self which is effortless, actionless, and also the eternal seer, perceives the intellect which sees, hears, and desires. [Chapter 2 – Verse 71] <sup>140</sup>

## Chapter 2 - Verse 72

द्विषन्तीम् अद्विषन्नात्मा कुप्यन्तीं चाप्यकोपनः ।  
निर्दुःखो दुःखिनीं चैव निस्सुखः सुखिनीमपि ॥ ७२ ॥

*dviṣantīm adviṣann ātmā kupyantīm cāpy akopanaḥ  
nirduḥkho duḥkhinīm caiva nissukhaḥ sukhinīm api*

Although without hatred, anger, misery, and happiness, [the Self perceives the intellect] which hates, gets angry, suffers, and is happy. [Chapter 2 – Verse 72]

## Chapter 2 - Verse 73

अमुह्यमानो मुह्यन्तीं कल्पयन्तीम् अकल्पयन् ।  
स्मरन्तीम् अस्मरंश्चैव शयानाम् अस्वपन् मुहुः ॥ ७३ ॥

*amuhyamāno muhyantīm kalpayantīm akalpayan  
smarantīm asmaraṁś caiva śayānām asvapān muḥuḥ*

Being free from delusion, imagination, memory, and sleep all the time, [the Self perceives the intellect] which has delusion, imagination, memory, and sleep. [Chapter 2 – Verse 73]

## Chapter 2 - Verse 74

सर्वाकारां निराकारः स्वार्थोऽस्वार्था निरिङ्गनः ।  
निस्त्रिकालस्त्रिकालस्थां कूटस्थः क्षणभङ्गुराम् ॥ ७४ ॥

*sarvākārāṁ nirākāraḥ svārtho 'svāsthāṁ niringanaḥ  
nistrikālas trikāla-sthāṁ kūṭasthaḥ kṣaṇa-bhaṅgurām*

Formless, existing for itself without any change, transcending the threefold time, and immutable, [the Self perceives the intellect] which assumes all forms, which exists for others, which is limited by the three dimensions of time, and which perishes in a moment. [Chapter 2 – Verse 74]



## Chapter 2 - Verse 75

निरपेक्षश्च सापेक्षां पराचीं प्रत्यगद्वयः ।  
सावधिं निगतियत्तः सर्वदेहेषु पश्यति ॥ ७५ ॥

*nirapekṣaś ca sāpekṣām parācīm pratyag advayaḥ  
sāvadhīm nirgateyattaḥ sarva-deheṣu paśyati*

Although it is independent, inward, non-dual, and infinite, [the Self] perceives in all bodies [the intellect] which is dependent, which goes outward, and which is finite. [Chapter 2 – Verse 75]

## Chapter 2 - Verse 76 - Introduction

एतस्माच्च कारणाद् अयमर्थो व्यवसीयताम् ।

*etasmāc ca kāraṇād ayam artho vyavasīyatām*

Because of this reason also, this idea has to be accepted. [Introduction – Chapter 2 – Verse 76]

## Chapter 2 - Verse 76

दुःखी यदि भवेदात्मा कः साक्षी दुःखिनो भवेत् ।  
दुःखिनः साक्षितायुक्ता साक्षिणो दुःखिता तथा ॥ ७६ ॥

*duḥkhī yadi bhaved ātmā kaś sākṣī duḥkhino bhavet  
duḥkhinaḥ sākṣitā 'yuktā sākṣiṇo duḥkhitā tathā*

If the Self were to be a sufferer, who could be the witness of the sufferer? A sufferer cannot himself be a witness [of his suffering]; in the same way, the witness cannot be subject to suffering. [Chapter 2 – Verse 76]



## Chapter 2 - Verse 77 - Introduction

पूर्वस्यैव व्याख्यानार्थम् आह ।

*pūrvasyaiva vyākhyānārtham āha*

By way of elucidation of what was stated earlier, the following is said. [Introduction – Chapter 2 – Verse 77]

## Chapter 2 - Verse 77

नर्ते स्याद्-विक्रियां दुःखी साक्षिता का विकारिणः ।

धीविक्रिया-सहस्राणां साक्ष्यतोऽहम् अविक्रियः ॥ ७७ ॥

*narte syād vikriyāṃ duḥkhi sākṣitā kā vikāriṇaḥ  
dhī-vikriyā-sahasrāṇāṃ sākṣy ato 'ham avikriyaḥ*

Without change, there can be no sufferer. How can that which changes be the witness? Therefore, the Self [which is indicated by "aham"] is the unchanging witness to the thousand modifications of the intellect. [Chapter 2 – Verse 77]

## Chapter 2 - Verse 78 - Introduction

एवं सर्वस्मिन् व्यभिचारिणि  
आत्मवस्त्वेव अव्यभिचारी इत्यनुभवतो  
व्यवस्थापनाय आह ।

*evaṃ sarvasmin vyabhicāriṇy  
ātma-vastv evāvyabhicārīty anubhavato  
vyavasthāpanāyāha*

Thus, with a view to establish on the basis of experience that while the Self is invariable all other objects are variable, the following is said. [Introduction – Chapter 2 – Verse 78]

## Chapter 2 - Verse 78

प्रमाण-तन्निभेष्वस्या नोच्छित्तिर्मम संविदः ।  
मत्तोऽन्यद्-रूपम् आभाति यत् तत् स्यात् क्षणभङ्गि हि ॥ ७८ ॥

*pramāṇa-tan-nibheṣv asyā nocchittir mama saṁvidah  
matto 'nyad rūpam ābhāti yat tat syāt kṣaṇa-bhaṅgi hi*

There is no destruction of my consciousness in the midst of valid cognitions and their semblance thereof; whatever appears as something different from me is momentary. [Chapter 2 – Verse 78]

## Chapter 2 - Verse 79

उत्पत्ति-स्थिति-भङ्गेषु कुम्भस्य वियतो यथा ।  
नोत्पत्ति-स्थिति-नाशाः स्युः बुद्धेरेवं ममापि च ॥७९॥

*utpatti-sthiti-bhaṅgeṣu kumbhasya viyato yathā  
notpatti-sthiti-nāśās syur buddher evaṁ mamāpi ca*

Just as ether has no origination, existence, and destruction when origination, existence and destruction take place for a pot, even so when all these take place for the intellect, [they do not take place] for me. [Chapter 2 – Verse 79]

## Chapter 2 - Verse 80 - Introduction

सुखदुःखतत्सम्बन्धानां च प्रत्यक्षत्वात्  
न श्रद्धा-मात्र-ग्राह्यम् एतत् ।

*sukha-duḥkha-tat-sambandhānām ca pratyakṣatvān  
na śraddhā-mātra-grāhyam etat*

Since the relation of pleasure and pain [with the internal organ] is directly seen, it need not be accepted as a matter of faith. [Introduction – Chapter 2 – Verse 80]

## Chapter 2 - Verse 80

सुखदुःखादि-सम्बन्धां यथा दण्डेन दण्डिनम् ।  
राधको वीक्षते बुद्धिं साक्षी तद्वद्-असंहतः ॥ ८० ॥

*sukha-duḥkhādi-sambaddhām yathā daṇḍena daṇḍinam  
rādhako vīkṣate buddhiṁ sākṣi tad-vad asaṁhataḥ*

Just as a person who is not connected with the staff sees another person who holds it, even so the witness sees the intellect which is connected with pleasure, pain, etc. without being connected with pleasure, pain, etc. without being connected with them. [Chapter 2 – Verse 80]

## Chapter 2 - Verse 81 - Introduction

एतस्मात् च हेतोः धियः परिणामित्वं युक्तम् ।

*etasmāc ca hetor dhiyaḥ pariṇāmitvaṃ yuktam*

Because of this reason also, it is proper to say that the intellect is subject to modification. [Introduction – Chapter 2 – Verse 81]

## Chapter 2 - Verse 81

येनैवास्या भवेद्योगः सुखकुम्भादिना धियः ।  
तं विदन्ती तदैवान्यं वेत्ति नातो विकारिणी ॥ ८१ ॥

*yenaivāsyā bhaved yogah sukha-kumbhādinā dhiyaḥ  
taṃ vidanti tadaivānyaṃ veti nāto vikāriṇī*

The intellect, when it is in contact with pleasure or a pot, knows it, but at the same time it does not know anything else. Therefore, it is subject to modification. [Chapter 2 – Verse 81]

## Chapter 2 - Verse 82 - Introduction

अस्याश्च क्षण-भङ्गुरत्वे स्वयमेव आत्मा साक्षी ।  
न हि कूटस्थावबोधम् अन्तरेण बुद्धेरेव  
आविर्भाव-तिरोभावादि-सिद्धिः अस्ति ।

*asyāś ca kṣaṇa-bhaṅguratve svayam evātmā sākṣī.  
na hi kūṭasthāvabodham antareṇa buddher eva  
āvirbhāva-tirobhāvādi-siddhir asti*

The Self itself is the witness to the momentary changes of this [intellect]. Indeed, in the absence of the immutable consciousness, the appearance and disappearance of the intellect cannot be established. [Introduction - Chapter 2 – Verse 82]

## Chapter 2 - Verse 82

परिणामि-धियां वृत्तं नित्याक्रम-दृगात्मना ।  
षड्भाव-विक्रियामेति व्याप्तं खेनाङ्कुरो यथा ॥ ८२ ॥

*pariṇāmi-dhiyāṃ vṛttaṃ nityākrama-dṛgātmanā  
ṣaḍ-bhāva-vikriyām eti vyāptaṃ khenāṅkuro yathā*

Just as [origination and other changes of] a sprout take place as pervaded by akasa, even so the mode of the changing intellect goes through the six fold change by being pervaded by the Self which is eternal and which is the seer [of everything] simultaneously. [Chapter 2 – Verse 82]

## Chapter 2 - Verse 83 - Introduction

सत आत्मनश्च अविकारित्वे युक्तिः ।

*sata ātmanaś cāvikāritve yuktiḥ*

Also, in support of the unchanging nature of the Self which is real, the following reasoning is given. [Introduction – Chapter 2 – Verse 83]

## Chapter 2 - Verse 83

स्मृति-स्वप्न-प्रबोधेषु न कश्चित् प्रत्ययो धियः ।  
दृशाव्याप्तोऽस्त्यतो नित्यम् अविकारी स्वयंदृशिः ॥ ८३ ॥

*smṛti-svapna-prabodheṣu na kaścit pratyayo dhiyaḥ  
dṛśāvyāpto 'sty ato nityam avikāri svayaṃ dṛśiḥ*

Of the different cognitions such as memory, dream, and waking, there is no cognition whatsoever which remains unpervaded by consciousness. So, the self-luminous consciousness is eternal and unchanging. [Chapter 2 – Verse 83]

## Chapter 2 - Verse 84 - Introduction

एवं तावत् पराभ्युपगत-प्रक्रिया-प्रस्थानेन  
निरस्ताशेष-विकारैकात्म्यं प्रतिपादितं  
उपपत्तिभिः । अथाधुना श्रौतीं प्रक्रियाम्  
अवलम्ब्य उच्यते ।

*evaṃ tāvat parābhyupagata-prakriyā-prasthānena  
nirastāśeṣa-vikāraikātmyaṃ pratipāditam  
upapattibhiḥ. athādhunā śrautīm prakriyām  
avalambyocyate*

So far, the oneness of the Self, which is devoid of all change, has been set forth through reasoning by following the method of explanation accepted by others. Now, the following is said by adopting the method of explanation contained in Sruti. [Introduction – Chapter 2 – Verse 84]

## Chapter 2 - Verse 84

अस्तु वा परिणामोऽस्य दृशेः कूटस्थरूपतः ।  
कल्पितोऽपि मृषैवासौ दण्डस्येवाप्सु वक्रता ॥ ८४ ॥

*astu vā pariṇāmo 'sya dṛśeḥ kūṭastha-rūpataḥ  
kalpito 'pi mṛṣaivāsau daṇḍasyevāpsu vakratā*

Let it be said that there is illusory change in Consciousness. Since it is by nature immutable, the change [ascribed to it] is false, like the crookedness of the stick in the water. [Chapter 2 – Verse 84]

## Chapter 2 - Verse 85

षट्सु भावविकारेषु निषिद्धेष्वेवम् आत्मनि ।  
दोषः कश्चिदिहासक्तुं न शक्यस्तार्किकश्रमिभिः ॥ ८५ ॥

*ṣaṭsu bhāva-vikāreṣu niṣiddheṣv evam ātmani  
doṣaḥ kaścīd ihāsaktuṃ na śakyas tārṅika-śrabhiḥ*

Since the six kinds of changes have been negated of the Self, no defect whatsoever can be associated with it by the dogs of logicians. [Chapter 2 – Verse 85]

## Chapter 2 - Verse 86 - Introduction

प्रकृतमेव उपादाय बुद्धेः परिणामित्वम् आत्मनश्च  
कूटस्थत्वं युक्तिभिः उच्यते ।

*prakṛtam evopādāya buddheḥ pariṇāmitvam ātmanaś ca  
kūṭasthatvaṃ yuktibhir ucyate*

Going back to the subject-matter, the changing nature of the intellect and the immutability of the Self are stated through reasoning. [Introduction - Chapter 2 – Verse 86]

## Chapter 2 - Verse 86

प्रत्यर्थं तु विभिद्यन्ते बुद्धयो विषयोन्मुखाः ।  
न भिदावगतेस्तद्वत् सर्वास्ताश्चिन्निभा यतः ॥ ८६ ॥

*praty arthaṃ tu vibhidyante buddhayo viṣayonmukhāḥ  
na bhidā 'vagates tad-vat sarvās tās cin-nibhā yataḥ*

The modifications of the intellect which are object-oriented change from object to object. In the same way, there is no change in consciousness, for all of them are revealed by consciousness. [Chapter 2 – Verse 86]



## Chapter 2 - Verse 87

स्वसम्बद्धार्थ एव ।

सावशेषपरिच्छेदिन्यत एव न कृत्स्नवित् ।

नो चेत् परिणमेद् बुद्धिः सर्वज्ञा स्वात्मवद् भवेत् ॥ ८७ ॥

*sva-sambaddhārtha eva*

*sāvaśeṣa-paricchediny ata eva na kṛtsna-vit*

*no cet pariṇamed buddhiḥ sarvajñā svātma-vad bhavet*

[The intellect cognizes] only that with which it is related. [Introduction]

The intellect cognizes [a few], leaving out many things, and so it does not cognize all. If it does not change, it will be omniscient like the Self. [Chapter 2 – Verse 87]

## Chapter 2 - Verse 88 - Introduction

अतोऽवगतेः एकत्वात् ।

*ato 'vagater ekatvāt*

Therefore, since consciousness is one, [it follows]. [Introduction – Chapter 2 – Verse 88]

## Chapter 2 - Verse 88

चण्डालबुद्धेर्यद्-द्रष्टु तदेव ब्रह्मबुद्धिदृक् ।

एकं तदुभयोज्योतिः भास्यभेदाद्-अनेकवत् ॥ ८८ ॥

*caṇḍāla-buddher yad draṣṭṛ tad eva brahma-buddhi-dṛk*

*ekam tad ubhayor jyotir bhāsyabhedaḍ anekavat*

That which is the seer of the intellect of a Candala is also the seer of the intellect of Brahma. What illumines both of them is the one [consciousness], but it appears to be many because of the difference in the illumined. [Chapter 2 – Verse 88]

## Chapter 2 - Verse 89

कस्मात् ?

अवस्था-देशकालादि-भेदो नास्त्यनयोर्यतः ।  
तस्माज्जगद्धियां वृत्तं ज्योतिरेकं सदेक्षते ॥ ८९ ॥

*kasmāt*

*avasthā-deśa-kālādi-bhedo nāsty anayor yataḥ  
tasmāj jagad-dhiyām vṛttaṁ jyotir ekaṁ sadekṣate*

Why is it so? [Introduction]

It is for the reason that there is no difference between them due to state, place, time, etc. Therefore, one consciousness always illumines the modes of the intellects of the world.  
[Chapter 2 – Verse 89]

## Chapter 2 - Verse 90 - Introduction

सर्वदेहेषु आत्मैकत्वे प्रतिबुद्ध-परमार्थ-  
तत्त्वस्यापि अप्रतिबुद्ध-देहसंबन्धाद्  
अशेषदुःखसंबन्धः इति चेत् । तन्न ।

*sarva-deheṣv ātmaikatve pratibuddha-paramārtha-  
tattvasyāpy apratibuddha-deha-saṁbandhād  
aśeṣa-duḥkha-saṁbandha iti cet tan na*

It may be argued that if the Self in all bodies is one, even a person who has realized the supreme reality will experience the sufferings of all, since he is connected with the bodies of the unenlightened. It is not so. [Introduction – Chapter 2 – Verse 90]

## Chapter 2 - Verse 90

बोधात् प्रागपि दुःखित्वं नान्यदेहोत्थम् अस्ति नः ।  
बोधादूर्ध्वं कुतस्तत्-स्याद्-यत्र स्वगतमप्यसत् ॥ ९० ॥

*bodhāt prāg api duḥkhitvaṁ nānya-dehottham asti naḥ  
bodhād ūrdhvaṁ kutas tat syād yatra svagatam apy asat*

Even prior to enlightenment, the suffering which arises in other bodies does not afflict us. How can it afflict us after enlightenment, when even one's own [suffering] is non-existent? [Chapter 2 – Verse 90]

## Chapter 2 - Verse 91 - Introduction

न चेयं स्वमनीषिका इति ग्राह्यम् । कुतः ?  
श्रुत्यवष्टम्भात् ।

*na ceyam sva-manīṣiketi grāhyam. kutaḥ.  
śruty-avaṣṭambhāt*

It should not thoughts that this is imaginary. Why? Because it is supported by Sruti.  
[Introduction – Chapter 2 – Verse 91]

## Chapter 2 - Verse 91

शब्दाद्याकार-निर्भासा हानोपादान-धर्मिणी ।  
भास्येत्याह श्रुतिर्दृष्टिः आत्मनोऽपरिणामिनः ॥ ९१ ॥

*śabdādy-ākāra-nirbhāsā hānopādāna-dharminī  
bhāsyety āha śrutir dṛṣṭir ātmano 'pariṇāminah*

Sruti says that the [modal] cognition which illumines sound and other things, and which is related to objects which are rejected and accepted is revealed by the unchanging Self.  
[Chapter 2 – Verse 91]

## Chapter 2 - Verse 92 - Introduction

का त्वसौ श्रुतिः ।

*kā tv asau śrutiḥ*

What, then, is that Sruti? [Chapter 2 – Verse 92]

## Chapter 2 - Verse 92

“दृष्टेर्द्रष्टारम्” आत्मानं न पश्येद्दृश्यमानया ।  
“विज्ञातारमरे केन विजानीयाद्” धियां पतिम् ॥ ९२ ॥

*dr̥ṣṭer draṣṭāram ātmānaṃ na paśyer dr̥śyamānayā  
vijñātāram are kena vijāniyād dhiyāṃ patim*

“You cannot see the Self which is the seer of [modal] cognition” by that [mind] which is itself the seen. “By what, my dear, should one know the knower” who is the lord of all minds? [Chapter 2 - Verse 92 ]

## Chapter 2 - Verse 93 - Introduction

यस्मात् सर्वप्रमाणोपपन्नोऽयं अर्थः तस्माद्  
अतोऽन्यथावादिनो जात्यन्धा इव अनुकम्पनीया इत्याह ।

*yasmāt sarva-pramāṇopapanno 'yam arthas tasmād  
ato 'nyathā-vādinō jāty-andhā ivānukampaniyā ity āha*

Since this view is supported by all pramanas, it is said that those who hold a view different from this are to be pitied like men born blind. [Introduction – Chapter 2 – Verse 93]

## Chapter 2 - Verse 93

तदेतदद्वयं ब्रह्म निर्विकारं कुबुद्धिभिः ।  
जात्यन्ध-गजदृष्ट्येव कोटिशः परिकल्प्यते ॥ ९३ ॥

*tad etad advayaṁ brahma nirvikāraṁ ku-buddhibhiḥ  
jāty-andha-gaja-drṣṭyeva koṭīśaḥ parikalpyate*

This non-dual, changeless Brahman is misconceived in crores of ways by men of faulty understanding like the cognition of the elephant by the blind. [Chapter 2 – Verse 93]

## Chapter 2 - Verse 94 - Introduction

प्रमाणोपपन्नस्य अर्थस्य असम्भावनात्  
तदनुकम्पनीयत्व-सिद्धिः । तदेतदाह ।

*pramāṇopapannasyārthasyāsam̐bhāvanāt  
tad-anukampaniyatva-siddhiḥ. tad etad āha*

Since the view which is established by pramanas is rejected by them as impossible, it follows that they have to be pitied. [As the explanation] of this view, the following is said. [Introduction – Chapter 2 – Verse 94]

## Chapter 2 - Verse 94

यद्यद्विशेषणं दृष्टं नात्मनस्तदनन्वयात् ।  
खस्य कुम्भादिवत् तस्माद् आत्मा स्यान्निर्विशेषणः ॥ ९४ ॥

*yad-yad viśeṣaṇaṁ dr̥ṣṭaṁ nātmanas tad ananvayāt  
khasya kumbhādi-vat tasmād ātmā syān nirviśeṣaṇaḥ*

Whatever attribute is seen [as that of the Self] does not belong to it, because there is no connection with it, in the same way as objects such as pot [are not connected with] akasa. Therefore, the Self is free from attributes. [Chapter 2 – Verse 94]

## Chapter 2 - Verse 95 - Introduction

अतश्च आत्मनो भेदासंस्पर्शो भेदस्य मिथ्या-  
स्वाभाव्यात् । अत आह ।

*ataś cātmano bhedāsaṁsparśo bhedasya mithyā-  
svābhāvyād ata āha*

Therefore, the Self is untouched by difference, for difference is by its nature false. So the following is said. [Introduction – Chapter 2 – Verse 95]

## Chapter 2 - Verse 95

अवगत्यात्मनो यस्माद्-आगमापायि कुम्भवत् ।  
साहङ्कारमिदं विश्वं तस्मात् तत्-स्यात् कचादिवत् ॥ ९५ ॥

*avagaty-ātmano yasmād āgamāpāyi kumbha-vat  
sāhaṁkāraṁ idaṁ viśvaṁ tasmāt tat syāt kacādi-vat*

Since this universe along with the ego, [which is different] from the Self which is consciousness, appears and disappears like a pot, it is, therefore, [false] like the hair-like object, etc. [seen due to eye disease]. [Chapter 2 – Verse 95]



## Chapter 2 - Verse 96 - Introduction

सर्वस्यैव अनुमान-व्यापारस्य फलम्-इयदेव  
यद्विवेक-ग्रहणम् । तदुच्यते ।

*sarvasyaivānumāna-vyāpārasya phalam iyad eva yad  
viveka-grahaṇam. tad ucyate*

The fruit of the entire process of reasoning is just this - knowing the distinction [between the Self and the not-Self]. This is stated. [Introduction – Chapter 2 – Verse 96]

## Chapter 2 - Verse 96

बुद्धेरनात्मधर्मत्वम् अनुमानात् प्रसिद्धयति ।  
आत्मनोऽप्यद्वितीयत्वम् आत्मत्वादेव सिद्धयति ॥ ९६ ॥

*buddher anātma-dharmatvam anumānāt prasiddhyati  
ātmano 'py advitiyatvam ātmatvād eva siddhyati*

That the intellect is not the attribute of the Self is established through reasoning. But the non-duality of the Self is known through [the Self-luminous] nature of the Self itself. [Chapter 2 – Verse 96]

## Chapter 2 - Verse 97 - Introduction

यद्यप्ययं ग्रहीतृ-ग्रहण-ग्राह्य-गृहीति-  
तत्फलात्मक आब्रह्मस्तम्बपर्यन्तः संसारः  
अन्वयव्यतिरेकाभ्याम् अनात्मतया निर्माल्यवद्  
अपविद्धः । तथापि तु नैवासौ स्वतः सिद्धात्म-  
व्यतिरिक्त-अनात्म-प्रकृतिपदार्थ-व्यपाश्रयः  
साङ्ख्यानामिव । किं तर्हि ? स्वतः -  
सिद्ध-अनुदित-अनस्तमित-कूटस्थात्म-प्रज्ञानमात्र-  
शरीरप्रतिबिम्बित-अविचारितसिद्ध-आत्मानवबोधाश्रयः  
एव तदुपादानत्वात् तस्य इति इममर्थं  
निर्वक्तुकामः आह ।

*yadyapy ayaṃ grahīṭṛ-grahaṇa-grāhya-grhīti-  
tat-phalātmaka ā-brahma-stamba-paryantaḥ saṃsāro  
'nvaya-vyatirekābhyām anātmatayā nirmālya-vad  
apavidhah. tathāpi tu naivāsau svatas-siddhātma-  
vyatiriktānātma-prakṛti-padārtha-vyapāśrayaḥ  
sāṃkhyānām iva. kiṃ tarhi. svatas-  
siddhānuditānastamita-kūṭasthātma-prajñāna-mātra-  
śarīra-pratibimbitāvicārīta-siddhātmānavabodhāśraya  
eva tad-upādānatvāt tasyetiṃam arthaṃ  
nirvaktu- kāma āha*

Though this world of bondage comprising everything from Brahma down to the clump of grass in the form of knower, the means of knowledge, the object of knowledge, the act of knowing, and the fruit [of knowledge] has been discarded like faded flowers, since it is known to be not-Self through the reasoning of anvaya-vyatireka, nevertheless it should never be thought that, as in the Sankhya system, it is dependent on prakṛti which is self-existent, which is different from the Self, and which is material. What, then, is it? It is dependent only on the ignorance of the Self which is its material cause - the ignorance which arises because of the lack of inquiry [into the Self] and which is superimposed on the Self which is self-existent, immutable, and of the nature of consciousness and which has neither beginning nor end. Thus desiring to convey this idea, he says [the following]. [Introduction – Chapter 2 – Verse 97]

## Chapter 2 - Verse 97

ऋते ज्ञानं न सन्त्यर्थाः अस्ति ज्ञानमृतेऽपि तान् ।  
एवं धियो हिरुग्-ज्योतिः विविच्याद्-अनुमानतः ॥ ९७ ॥

*ṛte jñānam na santy arthā asti jñānam ṛte 'pi tān  
evam dhiyo hirug-jyotir vivicyād anumānataḥ*

In the absence of knowledge, objects [of knowledge] do not exist. But knowledge exists even in their absence. Thus knowledge should be distinguished from the intellect through reasoning. [Chapter 2 – Verse 97]

## Chapter 2 - Verse 98 - Introduction

यस्मात् प्रमाणप्रमेय-व्यवहारः आत्म-अनवबोधाश्रयः  
एव तस्मात् सिद्धम् आत्मनोऽप्रमेयत्वम् ।  
नैव हि कार्यं स्वकारणम् अतिलङ्घ्य अन्यत्र अकारक  
आस्पदम् उपनिबध्नाति । अत आह ।

*yasmāt pramāṇa-prameya-vyavahāra ātmānavabodhāśraya  
eva tasmāt siddham ātmano'prameyatvam.  
naiva hi kāryam sva-kāraṇam atilaṅghyānyatrākāraka  
āspadam upanibadhnāti. ata āha*

Since empirical life involving the distinctions of pramana and premeya is dependent on ignorance of the Self, it is, therefore, established that the Self is not an object of knowledge. Indeed, an effect, leaving its cause, does not rest on another thing, which is not its cause. So [the following] is said. [Introduction - Chapter 2 – Verse 98]

## Chapter 2 - Verse 98

व्यवधीयन्त एवामी बुद्धिदेह-घटादयः ।  
आत्मत्वाद्-आत्मनः केन व्यवधानं मनागपि ॥ ९८ ॥

*vyavadhiyanta evāmi buddhi-deha-ghaṭādayaḥ  
ātmavād ātmanah kena vyavadhānam manāg api*

Since this universe along with the ego, [which is different] from the Self which is consciousness, appears and disappears like a pot, it is, therefore, [false] like the hair-like object, etc. [seen due to eye disease]. [Chapter 2 – Verse 98]

## Chapter 2 - Verse 99 - Introduction

स्वयम् अनवगमात्मकत्वाद् अनवगात्मकत्वं  
च मोहमात्रोपादानत्वात् ।

*svayam anavagamātmakatvād anavagamātmakatvam  
ca moha-mātropādānatvāt*

[The intellect and other objects are such] because they are insentient and they are insentient, because they are caused by ignorance alone. [Introduction – Chapter 2 – Verse 99]

## Chapter 2 - Verse 99

प्रमाणमन्तरेणैषां बुद्ध्यादीनां असिद्धता ।  
अनुभूति-फलार्थित्वाद् आत्मा ज्ञः किमपेक्षते ॥ ९९ ॥

*pramāṇam antareṇaiṣām buddhy-ādinām asiddhatā  
anubhūti-phalārthitvād ātmā jñah kim apekṣate*

These objects such as the intellect can never be established without pramana, because they require the help of knowledge. But what does the Self which is self-luminous require [for its illumination]? [Chapter 2 – Verse 99]

## Chapter 2 - Verse 100 - Introduction

वक्ष्यमाण-इतरेतराध्यास-सिद्ध्यर्थम्  
उक्त-व्यतिरेकानुवादः ।

*vakṣyamāṇetaretarādhyāsa-siddhyartham  
ukta-vyatirekānuvādaḥ*

The difference [between the Self and not-Self] stated earlier is repeated with a view to establish the false identification of the one with the other, which will be stated in the sequel.  
[Introduction – Chapter 2 – Verse 100]

## Chapter 2 - Verse 100

घटबुद्धेर्घटाच्चार्थाद् द्रष्टुर्यद्वद्-विभिन्नता ।  
अहंबुद्धेरहंगम्याद्-दुःखिनश्च तथा दृशेः ॥ १०० ॥

*ghaṭa-buddher ghaṭāc cārthād draṣṭur yad-vad vibhinnatā  
ahaṁ-buddher ahaṁ-gamyād duḥkhinaś ca tathā dṛśeḥ*

Just as the seer [of a pot] is different from the pot as well as pot-cognition, even so knowledge is different from the sufferer, which is the object signified by the "I", and the "I"-cognition.  
[Chapter 2 – Verse 100]

## Chapter 2 - Verse 101 - Introduction

एवमेतयोः अत्मानात्मनोः स्वतः परतः सिद्धयोः  
लौकिक-रज्जु-सर्पाध्यारोपवत् अविद्योपाश्रयः  
एव इतरेतराध्यारोपः इत्येतदाह ।

*evam etayor ātmānātmanoh svataḥ parataḥ siddhayor  
laukika-rajju-sarpādhyāropa-vad avidyopāśraya  
evetaretarādhyāropa ity etad āha*

Thus, the following is said with a view to show how, owing to avidya, there is mutual superimposition between the Self which is self-established and the not-Self which is established by another, in the same way as there is mutual superimposition between the empirical rope and snake. [Introduction – Chapter 2 – Verse 101]

## Chapter 2 - Verse 101

अभ्रयानं यथा मोहात् शशभृति अध्यवस्यति ।  
सुखित्वादीन् धियो धर्मान् तद्वदात्मनि मन्यते ॥ १०१ ॥

*abhra-yānaṁ yathā mohāc chaśa-bhṛty adhyavasyati  
sukhitvādin dhiyo dharmāṁs tad-vad ātmaṇi manyate*

Just as the movement of clouds is superimposed on the moon due to delusion, even so the qualities of the intellect such as pleasure are thought of [as inherent] in the Self. [Chapter 2 – Verse 101]

## Chapter 2 - Verse 102

दग्धृत्वं च यथा वह्नेः अयसो मन्यते कुधीः ।  
चैतन्यं तद्वदात्मीयं मोहात् कर्तारि मन्यते ॥ १०२ ॥

*dagdhṛtvaṃ ca yathā vahner ayaso manyate ku-dhiḥ  
caitanyam tad-vad ātmīyaṃ mohāt kartari manyate*

Just as an ignorant man ascribes the burning nature of the fire to the [red-hot] iron, even so consciousness which belongs to the Self is ascribed to the agent (i.e. the internal organ) due to delusion. [Chapter 2 – Verse 102]

## Chapter 2 - Verse 103 - Introduction

सर्व एवायम् आत्मानात्म-विभागः प्रत्यक्षादि  
प्रमाणवर्त्मन्युनपतितः अवि- द्योत्सङ्गवर्त्येव  
न परमात्म-व्यपाश्रयः । अस्याश्च अविद्यायाः  
सर्वानर्थहेतोः कुतो निवृत्तिरिति चेत्, तदाह ।

*sarva evāyam ātmānātma-vibhāgaḥ pratyakṣādi-  
pramāṇa-vartmany anupatito 'vidyotsaṅga-varty eva  
na paramātma-vyapāśrayaḥ. asyāś cāvidyāyāḥ  
sarvānārtha-hetoḥ kuto nivṛttir iti cet tad āha*

The entire distinction between the Self and the not-Self which is comprehended through pramanas such as perception is based on avidya alone, and not on the supreme Self. If it be asked how this avidya which is the cause of all evil is removed, the following is the answer. [Introduction – Chapter 2 – Verse 103]



## Chapter 2 - Verse 103

दुःखराशेर्विचित्रस्य सेयं भ्रान्तिश्चिरन्तनी ।  
मूलं संसारवृक्षस्य तद्बाधस्तत्त्वदर्शनात् ॥ १०३ ॥

*duḥkha-rāśer vicitrasya seyaṁ bhrāntiś cirantani  
mūlaṁ saṁsāra-vṛkṣasya tad-bādhas tattva-darśanāt*

This long-standing avidya is the root of the tree of bondage, which is an aggregate of variegated evil. Its removal is through knowledge of the real. [Chapter 2 – Verse 103]

## Chapter 2 - Verse 104 - Introduction

"तद्बाधः तत्त्वदर्शनात्" इति कुतः संभाव्यते  
इति चेत् अत आह आगोपालाविपालपण्डितम् इयमेव  
प्रसिद्धिः ।

*tad-bādhas tattva-darśanād iti kutaḥ sambhāvyata  
iti ced ata āhāgopālāvipāla-pañḍitam iyaṁ eva  
prasiddhiḥ*

If it be asked : "How is it that its removal is through knowledge of the real?" the reply is that this is, indeed, well-known to everyone - from cowherds and shepherds to learned scholars. [Introduction - Chapter 2 – Verse 104]



## Chapter 2 - Verse 104

अप्रमोत्थं प्रमोत्थेन ज्ञानं ज्ञानेन बाध्यते ।  
अहिरज्ज्वादिवद्बाधो देहाद्यात्म-मतेस्तथा ॥ १०४ ॥

*apramotthaṃ pramoత్थena jñānaṃ jñānena bādhyate  
ahi-rajiv-ādi-vad bādho dehādy-ātma-mates tathā*

The cognition which arises from error is sublated by the cognition which is valid. Just as there is sublation (of the cognition) of a snake by (cognition of) a rope, even so there is sublation of the cognition of the body, etc. as the Self [by the right cognition of the Self].  
[Chapter 2 – Verse 104]

## Chapter 2 - Verse 105 - Introduction

लौकिक-प्रमेय-वैलक्षण्याद्-आत्मनः ।  
नेह अनधिगताधिगमः प्रमाणफलम् ।

*laukika-prameya-vailakṣaṇyād ātmano  
nehānadhigatādhigamaḥ pramāṇa-phalam*

Since the Self is different from an empirical object of knowledge, here knowledge of what was not known before is not the result of pramana. [Introduction – Chapter 2 – Verse 105]

## Chapter 2 - Verse 105

अविद्यानाशमात्रं तु फलमित्युपचर्यते ।  
नाज्ञातज्ञापनं न्याय्यम् अवगत्येकरूपतः ॥ १०५ ॥

*avidyā-nāśa-mātram tu phalam ity upacaryate  
nājñāta-jñāpanam nyāyyam avagaty-eka-rūpataḥ*

Only the destruction of avidya is, indeed, figuratively spoken of as the result. Knowing what was unknown before is not tenable [here], since the Self is of the nature of knowledge alone. [Chapter 2 – Verse 105]

## Chapter 2 - Verse 106 - Introduction

यस्माद् आत्मानवबोधमात्रोपादानाः प्रमात्रादयः,  
तस्मात् ।

*yasmād ātmānavabodha-mātropādānāḥ pramātrādayas  
tasmāt*

Since the distinctions such as the knower are dependent on the ignorance of the Self alone, so [the following is said]. [Introduction – Chapter 2 – Verse 106]

## Chapter 2 - Verse 106

न विदन्त्यात्मनः सत्तां द्रष्टृदर्शनगोचराः ।  
न चान्योन्यमतोऽमीषां ज्ञेयत्वं भिन्न-साधनम् ॥ १०६ ॥

*na vidanty ātmanah sattām draṣṭṛ-darśana-gocarāḥ  
na cānyonyam ato 'miṣām jñeyatvam bhinna-sāadhanam*

The seer, seeing, and the object seen cannot [each of them] know their existence. Nor can they know [one another's existence] mutually. So they become objects of knowledge due to some other means different from them. [Chapter 2 – Verse 106]

## Chapter 2 - Verse 107 - Introduction

द्रष्टादेः असाधारण-रूपज्ञापनायाह ।

*draṣṭrāder asādhāraṇa-rūpa-jñāpanāyāha*

With a view to convey the distinctive nature of the seer, etc., the following is said.  
[Introduction – Chapter 2 – Verse 107]

## Chapter 2 - Verse 107

बाह्य आकारवान् ग्राह्यो ग्रहणं निश्चयादिमत् ।  
अन्वय्यहमिति ज्ञेयः साक्षी त्वात्मा ध्रुवः सदा ॥ १०७ ॥

*bāhya ākāra-vān grāhyo grahaṇam niścayādi-mat  
anvayy aham iti jñeyaḥ sākṣi tv ātmā dhruvaḥ sadā*

With a view to convey the distinctive nature of the seer, etc., the following is said.  
[Chapter 2 – Verse 107]

## Chapter 2 - Verse 108 - Introduction

सर्वकारक-क्रियाफल-विभागात्मक-संसारशून्य  
आत्मेति कारक-क्रियाफल- विभागसाक्षित्वाद्  
आत्मनः, तदाह ।

*sarva-karaka-kriya-phala-vibhagatmaka-samsara-sunya  
atmeti karaka-kriya-phala-vibhaga-saksitvad  
atmanas tad aha I*

Since the Self is the witness to the factors of action, action and result, it is bereft of the entire empirical existence characterized by the distinctions of the factors of action, action and result. It is stated thus. [Introduction – Chapter 2 – Verse 108]

## Chapter 2 - Verse 108

ग्राहकग्रहणग्राह्यविभागे योऽविभागवान् ।  
हानोपादानयोः साक्षी हानोपादानवर्जितः ॥ १०८ ॥

grahaka-grahana-grahy-avibhage yo'vibhaga-van I  
hanopadanayos saksi hanopadana-varjitah II 108 II

That which remains undivided in the midst of the distinctions of cognizer, cognition, and the cognized and that which is the witness of their loss and gain (i.e. absence and presence), is free from loss and gain. [Chapter 2 – Verse 108]

## Chapter 2 - Verse 109 - Introduction

ग्राहकादि-निष्ठैव ग्राहकादि-भावाभाव-विभागसिद्धिः  
कस्मान्न इति चेत् । तदाह ।

grahakadi-nisthaiva grahakadi-bhavabhava-vibhaga-siddhih  
kasman neti cet tad aha I

If it be asked, "Why should it not be said that the presence and absence of the different factors such as the cognizer are known by the cognizer and other factors themselves? the reply is as follows. [Chapter 2 – Verse 109]

## Chapter 2 - Verse 109

स्वसाधनं स्वयं नष्टो न नाशं वेत्त्यभावतः ।  
अत एव न चान्येषाम् अतोऽसौ भिन्नसाक्षिकः ॥ १०९ ॥

sva-sāadhanam svayam naṣṭo na nāśam vetty abhāvataḥ  
ata eva na cānyeṣām ato 'sau bhinna-sākṣikah

An object which is absent cannot itself know its cause and destruction, because it is non-existent. For the same reason, it cannot know [the cause and destruction] of these. Hence, it has something else as a witness to it. [Verse 109]

## Chapter 2 - Verse 110 - Introduction

ग्राहकादेः अन्यसाक्षिपूर्वकत्वसिद्धेः

स्वसाक्षिणोऽप्यन्यसाक्षिपूर्वकत्वात् अनवस्थेति चेत्,  
तन्न, साक्षिणो व्यतिरिक्त-हेत्वनपेक्षत्वात्। अत आह।

*grāhakāder anya-sākṣi-pūrvakatva-siddheḥ  
sva-sākṣiṇo 'py anya-sākṣi-pūrvakatvād anavastheti cet  
tan na sākṣiṇo vyatirikta-hetv-anapekṣatvād ata āha*

If it be said that just as the cognizer, etc. are known through a witness different from them, even so the witness, too, must be known through another witness leading to infinite regress, it is not so, because the witness does not require another cause [for proving its existence]. So the following is said. [Introduction - Chapter 2 – Verse 110]

## Chapter 2 - Verse 110

धीवन्नापेक्षते सिद्धिम् आत्मान्यस्मादविक्रियः।

निरपेक्षमपेक्षयैव सिद्ध्यन्त्यन्ये न तु स्वयम् ॥ ११० ॥

*dhi-van nāpekṣate siddhim ātmāny asmād avikriyaḥ  
nirapekṣam apekṣyaiva siddhyanty anye na tu svayam*

Unlike the intellect, the unchanging Self does not require another for proving its existence. Other objects are established through that [Self] which is independent, but [the Self] itself is not proved by another. [Chapter 2 – Verse 110]

## Chapter 2 - Verse 111 - Introduction

यतो ग्राहकादिषुव अत्मभावोऽविद्यानिबन्धन एव, तस्मात्,  
अन्वय-व्यतिरेकाभ्यां विभज्य अनात्मनः, स्वयम्।

*yato grāhakādiṣv ātma-bhāvo 'vidyā-nibandhana eva tasmād  
anvaya-vyatirekābhyāṃ vibhajyānātmanah svayam*

Since the notion of "Self" applied to cognizer, etc. is dependent on ignorance alone, separating them from the Self through the reasoning of anvaya-vyatireka. [Introduction – Chapter 2 – Verse 111]

## Chapter 2 - Verse 111 - Introduction

उत्पत्ति-स्थिति-नाशेषु योऽवगत्यैव वर्तते ।  
जगतोऽविकारयावेहि तमस्मीति न नश्वरम् ॥ १११ ॥

*utpatti-sthiti-nāśeṣu yo 'vagatyaiva vartate  
jagato 'vikārayā 'vehi tam asmiṭi na naśvaram*

He who remains by himself as the unchanging consciousness alone in the midst of the origin, existence, and destruction of the world - know this as "I am He" and not as what is perishable. [Chapter 2 – Verse 111]

## Chapter 2 - Verse 112 - Introduction

स्वतः सिद्ध-आत्मचैतन्य-प्रतिबिम्बित-अविचारित-  
सिद्धिक-आत्मानवबोधोत्थ- इतरेतर-स्वभाव-अपेक्ष-  
सिद्धत्वात् स्वतश्च असिद्धेः अनात्मनो द्वैतेन्द्रजालस्य ।

*svatas-siddhātma-caitanya-pratibimbitāvicārita-  
siddhikātmānavabodhotthetaretara-svabhāvāpekṣa-  
siddhatvāt svataś cāsiddher anātmano dvaitendra-jālasya*

Since the not-Self in the form of the false appearance of duality does not exist by itself, since it exists involving reciprocal dependence, and since it is caused by ignorance of the Self - ignorance which arises because of lack of inquiry and which is superimposed on the self-established Self which is of the nature of consciousness, it follows. [Introduction – Chapter 2 – Verse 112]

## Chapter 2 - Verse 112

न स्वयं स्वस्य नानात्वं नावगत्यात्मना यतः ।  
नोभाभ्यां अप्यतःसिद्धम् अद्वैतं द्वैतबाधया ॥ ११२ ॥

*na svayaṁ svasya nānātvam nāvagaty-ātmanā yataḥ  
nobhābhyām apy atas siddham advaitam dvaita-bādhayā*

Since the plurality [of the world] is not established by itself, nor by the Self which is of the nature of Consciousness, nor by both, non-duality is, therefore, proved by the sublation of duality. [Chapter 2 – Verse 112]



## Chapter 2 - Verse 113 - Introduction

यथोक्तार्थ-प्रतिपत्ति-द्रढिम्ने श्रुत्युदाहरणोपन्यासः ।

yathoktartha-pratipatti-dradhimne sruty-udaharanopanyasah ।

With a view to strengthen the idea stated earlier, illustrative Sruti texts are cited.

[Introduction – Chapter 2 – Verse 113]

## Chapter 2 - Verse 113

नित्यावगति-रूपत्वात् कारकादिर्न चात्मनः ।

“अस्थूलं” “नेति नेती”ति “न जायत” इति श्रुतिः ॥ ११३ ॥

nityavagati-rupatvat karakadir na catmanah ।

asthulam neti netiti na jayata iti srutih ॥ 113 ॥

Since the Self is of the nature of eternal consciousness, factors of action, etc. are absent in the Self. Sruti speaks of the Self as "not gross", "not this, not this," and “never born.”

[Chapter 2 - Verse 113]



## Chapter 2 - Verse 114 - Introduction

सर्वस्य अस्य ग्राहकादेः द्वैतप्रपञ्चस्य  
आत्म-अनवबोध-मात्रोपादानस्य स्वयं  
सेद्धुम् अशक्यत्वाद्, आत्मसिद्धेश्च अनुपादेयत्वात् ।

*sarvasyāśya grāhakāder dvaita- prapañcasya  
ātmānavabodha-mātropādānasya svayaṃ  
seddhum aśakyatvād ātma-siddheś cānupādeyatvāt*

Since the entire world of duality consisting of the intellect, etc. comes into existence due to the ignorance of the Self alone, it cannot exist by itself; nor can it be accepted that it is established through the Self. [Introduction – Chapter 2 – Verse 114]

## Chapter 2 - Verse 114

आत्मनश्चेन्निवार्यन्ते बुद्धिदेह-घटादयः ।  
षष्ठगोचर-कल्पास्ते विज्ञेयाः परमार्थतः ॥ ११४ ॥

*ātmanaś cen nivāryante buddhi-deha-ghaṭādayaḥ  
ṣaṣṭha-gocara-kalpās te vijñeyāḥ paramārthataḥ*

If objects such as the intellect, the body, and a pot are separated from the Self, then they must, in truth, be understood as non-existent. [Chapter 2 – Verse 114]

## Chapter 2 - Verse 115 - Introduction

कुतो न्यायबलादेवं निश्चितं प्रतीयते ? यस्मात् ।

*kuto nyāya-balād evaṃ niścitaṃ pratiyate. yasmāt*

If it be asked : "What is the principle on the strength of which this is known to be certain?" the reason is as follows. [Introduction – Chapter 2 – Verse 115]

## Chapter 2 - Verse 115

नित्यां संविदम् आश्रित्य स्वतःसिद्धाम् अविक्रियाम् ।  
सिद्धायन्ते धियो बोधाः तांश्चाश्रित्य घटादयः ॥ ११५ ॥

*nityāṃ saṁvidam āśritya svatas siddhām avikriyām  
siddhāyante dhiyo bodhās tāṁś cāśritya ghaṭādayaḥ*

By depending on the eternal, self-established, and immutable consciousness, the cognitions of the intellect take place; and by depending on the latter, pot and other objects are established. [Chapter 2 – Verse 115]

## Chapter 2 - Verse 116 - Introduction

यस्मान्न कयाचिदपि युक्त्या आत्मनः कारकत्वं  
क्रियात्वं फलत्वं चोपपद्यते तस्माद् आत्मवस्तु-  
याथात्म्य-अनवबोधमात्रोपादानत्वात् नभसीव  
रजो- धूम-तुषार- नीहारनीलत्वादि-अध्यासः,  
यथोक्तात्मनि सर्वोऽयं क्रिया-कारक- फलात्मक-  
संसारः अहं-ममत्व-यत्नेच्छादि-मिथ्याध्यासः  
एवेति सिद्धम् इमम् अर्थम् आह ।

*yasmān na kayācid api yuktyātmanah kārakatvaṃ  
kriyātvam phalatvaṃ copapadyate tasmād ātma-vastu-  
yāthātmyānavabodha-mātropādānatvān nabhasiva  
rajo-dhūma-tuṣāra-nihāra-nīlatvādy-adhyāso  
yathoktātmani sarvo 'yaṃ kriyā-kāraka-phalātmaka-  
saṃsāro 'haṃ-mamatva-yatnecchādi-mithyādhyāsa  
eveti siddham imam artham āha*

Since it cannot be proved by any kind of argument that the Self is associated with the factors of action, action, and the fruit thereof, it is well-established that the world of bondage, involving action, factors of action, and the resulting fruit as well as the notions of "I" and "mine", will and desire, inasmuch as it is caused by ignorance of the real nature of the Self alone, is a false superimposition alone on the aforesaid Self in the same way as dust, smoke, dew, fog, blueness, etc. are superimpositions on the sky. This idea is stated as follows. [Chapter 2 – Verse 116]

## Chapter 2 - Verse 116

अहंमिथ्याभिशापेन दुःख्यात्मा तद्-बुभुत्सया ।  
इतः श्रुतिं तया नेतीत्युक्तः कैवल्यम् आस्थितः ॥ ११६ ॥

*aham-mithyābhisāpena duḥkhy ātmā tad-bubhutsayā  
itaḥ śrutiṁ tayā netīty-uktaḥ kaivalyam āsthitaḥ*

The Self, accursed by the false ego, becomes miserable. With the desire to know its real nature, it approaches Sruti. Being instructed "Not this" by it, the Self remains in the state of liberation. [Chapter 2 – Verse 116]

## Chapter 2 - Verse 117 - Introduction

तस्यास्य मुमुक्षोः श्रौताद्-वचसः स्वप्ननिमित्त-उत्सारित-  
निद्रस्येव इयं निश्चितार्था प्रमा जायते ।

*tasyāsyā mumukṣoḥ śrautād vacasaḥ svapna-nimittotsārita-  
nidrasyeveyaṁ niścītārthā pramā jāyate*

To this seeker after liberation, valid cognition whose content is firmly established arises from the words of Sruti in the same way as the sleep of a person is terminated by what is seen by him in a dream. [Introduction – Chapter 2 – Verse 117]

## Chapter 2 - Verse 117

नाहं न च ममात्मत्वात् सर्वदाऽनात्मवर्जितः ।  
भानाविव तमोऽध्यासोऽपह्नवश्च तथा मयि ॥ ११७ ॥

*nāhaṃ na ca mamātmavāt sarvadānātma-varjitaḥ  
bhānāv iva tamodhyāso 'pahnavaś ca tathā mayi*

I am not the ego; nothing is mine. Being of the nature of the Self, I am always devoid of the not-Self. Just as darkness is superimposed on the sun, [even so they are superimposed on me]. Likewise, their negation too is a superimposition on me. [Chapter 2 – Verse 117]

## Chapter 2 - Verse 118 - Introduction

सोऽयम् एवंप्रतिपन्नस्वभावम् आत्मानं  
प्रतिपन्नोऽनुक्रोशति ।

*so 'yam evaṃ-pratipanna-svabhāvam ātmānaṃ  
pratipanno 'nukrośati*

One who has known the nature of the Self as set forth here laments [for his earlier indifference as follows]. [Introduction – Chapter 2 – Verse 118]

## Chapter 2 - Verse 118

यत्र त्वस्येति साटोपं कृत्स्नद्वैत-निषेधिनीम् ।  
प्रोत्सारयन्तीं संसारम् अप्यश्रौषं न किं श्रुतिम् ॥ ११८ ॥

*yatra tv asyeti sātopaṃ kṛtsna-dvaita-niṣedhinīm  
protsārayantiṃ saṃsāraṃ apya śrauṣaṃ na kiṃ śrutim*

Why did I not listen to Sruti before, which declares with authority, "But when to the knower of Brahman..," negates the entire world of duality and terminates bondage? [Chapter 2 – Verse 118]

## Chapter 2 - Verse 119

इत्योमित्यवबुद्धात्मा निष्कलोऽकारकोऽक्रियः ।  
विरक्त इव बुद्ध्यादेः एकाकित्वं उपेयिवान् ॥ ११९ ॥

*ity om ity avabuddhātmā niṣkalo 'kāraḥ 'kriyāḥ  
virakta iva buddhyāder ekākitvam upeyivān*

Thus [regretting], he affirms [the truth of the text] by uttering "aum" and realizes the Self which is partless, which is without action and factors of action. Being free from the intellect, etc., like the one free from worldly attachment, he attains the oneness of being. [Chapter 2 – Verse 119]



# **CHAPTER 3**

***126 Verses***

## Chapter 3 - Verse 1 - Introduction

सर्वोऽयं प्रमिति-प्रमाण-प्रमेय-प्रमातृ-लक्षणः आब्रह्म-स्तम्ब-पर्यन्तो मिथ्याध्यासः एवेति बहुशः उपपत्तिभिः अतिष्ठिपम् । आत्मा च जन्मादि-षड्भावविकारवर्जितः कूटस्थबोधः एवेति स्फुटीकृतम् । तयोश्च मिथ्याध्यास-कूटस्थात्मनोः नान्तरेण अज्ञानं संबन्धः, अन्यत्र चोदना-परिप्रापितात् यथा "इयमेवर्गाग्निः साम" इति । तच्च अज्ञानं स्वात्ममात्र-निमित्तं न संभवतीति कस्यचित् कस्मिंश्चिद्विषये भवतीति-अभ्युपगन्तव्यम् ।

इह च पदार्थद्वयं निर्द्धारितम् — आत्माऽनात्मा च । तत्र अनात्मनस्तावत् न अज्ञानेनाभिसंबन्धः । तस्य हि स्वरूपमेव अज्ञानं; न हि स्वतोऽज्ञानस्य अज्ञानं घटते । सम्भवदपि अज्ञानस्वभावेऽज्ञानं कम् अतिशयं जनयेत्; न च तत्र ज्ञानप्राप्तिः अस्ति येन तत्प्रतिषेधात्मकम् अज्ञानं स्यात् । अनात्मनश्च अज्ञानप्रसूतत्वात् । न हि पूर्वसिद्धं सत् ततो लब्धात्मलाभस्य सेत्स्यतः आश्रयस्य आश्रयि सम्भवति । तदनपेक्षस्य च तस्य निःस्वभावत्वात् । एतेभ्यः एव हेतुभ्यो न अनात्मविषयम् अज्ञानं संभवतीति ग्राह्यम् । एवं तावत् न अनात्मनोऽज्ञानित्वं, नापि तद्विषयम् अज्ञानम् ।

पारिशेष्यात् आत्मन एव अस्त्वज्ञानं तस्य अज्ञोऽस्मीति अनुभवदर्शनात् । "सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्" इति श्रुतेः । न चात्मनः अज्ञानस्वरूपता तस्य चैतन्यमात्र-स्वाभाव्यात् । अतिशयश्च सम्भवति ज्ञान-विपरिलोपः, ज्ञानप्राप्तेश्च संभवः, तस्य ज्ञानकारित्वात् । न च अज्ञानकार्यत्वं कूटस्थ-आत्मस्वाभाव्यात् । अज्ञानानपेक्षस्य चात्मनः स्वत एव स्वरूपसिद्धेः युक्तात्मनः एवाज्ञत्वम् ।

*sarvo 'yam pramiti-pramāṇa-prameya-pramāṭṛ-lakṣaṇa ābrahma-stamba-paryanto mithyādhyaśa eveti bahuśa upapattibhir atiṣṭhipam. ātmā ca janmādi-ṣaḍ-bhāva-vikāra-varjitaḥ kūṭastha-bodha eveti sphuṭīkṛtam. tayoś ca mithyādhyaśa-kūṭasthātmanor nāntareṇājñānaṁ sambandho 'nyatra codanā-pariprāpitāt yathā "īyam evarg agniḥ sāma" iti. tac cājñānaṁ svātma-mātra-nimittam na sambhavatīti kasyacit kasmimścid viṣaye bhavatīty abhyupagantavyam.*

*iha ca padārtha-dvayaṁ nirddhāritam ātmānātmā ca. tatrānātmanas tāvan nājñānenābhisambandhaḥ. tasya hi svarūpam evājñānaṁ na hi svato 'jñānasyājñānaṁ ghaṭate. sambhavad apy ajñāna-svabhāve 'jñānaṁ kam atiśayaṁ janayet. na ca tatra jñāna-prāptir asti yena tat-pratiśedhātmakam ajñānaṁ syāt. anātmanas cājñāna-prasūtatvāt. na hi pūrva-siddham sat tato labdhātma-lābhasya setsyata āśrayasyāśrayi sambhavati. tad-anapekṣasya ca tasya nissvabhāvatvāt. etebhya eva hetubhyo nānātma-viṣayam ajñānaṁ sambhavatīti grāhyam. evaṁ tāvan nānātmano 'jñānitvaṁ nāpi tad-viṣayam ajñānam.*

*pāriśeṣyād ātmana evāstv ajñānaṁ tasyājñō 'smity anubhava-darśanāt. "so 'haṁ bhagavo mantra-vid evāsmi nātma-vit" iti śruteḥ. na cātmano 'jñāna-svarūpatā tasya caitanya-mātra-svābhāvyād atiśayaś ca sambhavati jñāna-viparilopo jñāna-prāpteś ca sambhavas tasya jñāna-kāritvāt. na cājñāna-kāryatvaṁ kūṭasthātma-svābhāvyād ajñānānapekṣasya cātmanah svata eva svarūpa-siddher yuktam ātmana evājñatvam.*



किंविषयं पुनः तदात्मनोऽज्ञानम् ? आत्मविषयम् इति ब्रूमः । ननु आत्मनोऽपि ज्ञानस्वरूपत्वात् अनन्यत्वाच्च ज्ञान-प्रकृतित्वादिभ्यश्च हेतुभ्यो नैव अज्ञानं घटते । घटत एव । कथम् ? अज्ञानमात्र-निमित्तत्वात् तद्विभागस्य सर्पात्मतेव रज्ज्वाः । तस्मात् तदपनुत्तौ द्वैतानर्थाभावः । तदपनोदश्च वाक्यादेव तत्पद-पदार्थाभिज्ञस्य । अतो वाक्यव्याख्यानाय अध्याय आरभ्यते ।

तत्र यथोक्तेन प्रकारेण तत्त्वमस्यादि-वाक्योपनिविष्ट-पदपदार्थयोः कृतान्वय-व्यतिरेकः ।

*kiṃ viṣayaṃ punas tad ātmano 'jñānam.  
ātma-viṣayam iti brūmaḥ. nanv ātmano  
'pi jñāna-svarūpatvād ananyatvāc ca  
jñāna-prakṛtitvādibhyaś ca hetubhyo naivājñānam  
ghaṭate. ghaṭata eva. katham. ajñāna-mātra-  
nimittatvāt tad-vibhāgasya sarpātmateva rajjvāḥ.  
tasmāt tad-apanuttau dvaitānarthābhāvaḥ. tad-  
apanodaś ca vākyaḥ eva tat-pada-padārthābhijñāsyā.  
ato vākya-vyākhyānāyādhyāya ārabhyate.*

*tatra yathoktena prakāreṇa tat-tvam-asy-ādi-  
vākyaopaniviṣṭa-pada-padārthayoḥ kṛtānvaya-  
vyatirekaḥ.*

Moreover, here [in the Advaita system] two categories have been determined: they are the Self and the not-Self. Of these two, the not-Self cannot be the locus of ignorance, because ignorance is its very nature, and what is of the nature of ignorance cannot, indeed, be the locus of ignorance. Even if it were possible, what change could this ignorance bring about in the locus which is of the nature of ignorance? The not-Self does not have the possibility of attaining knowledge; should there be this possibility, it could be said that ignorance, which is by nature the negation of knowledge, is located in it. Further, since the not-Self is a product of ignorance, [it cannot be the locus]. Indeed, what exists earlier cannot be located in that which itself comes into being from that [earlier] thing. There is also the reason that the not-Self has no nature of its own independently of ignorance. Owing to these very reasons, it should be known that ignorance is not about the not-Self. Thus, the not-Self is not the locus of ignorance, nor does ignorance have the not-Self as its content. It has, therefore, to be concluded as the only remaining alternative that the Self alone is the locus of ignorance [as well as the content of ignorance], for it is seen that the Self has the

experience "I am ignorant." Also, there is the Sruti text, "Revered Sir, as I am, I know only the mantras; I know not the Self." The Self is not of the nature of ignorance, because it is consciousness alone by its essential nature. Also, ignorance can produce a change in it such as lapse of knowledge. Attainment of knowledge too is possible in it since it is the source of knowledge [through the vrtti of the mind]. Further, it is not a product of ignorance because it is of the nature of the immutable Self. Since the Self, being independent of ignorance, exists by itself, it is proper to say that the Self alone is the locus of ignorance.

What, then, is the content of ignorance, which is located in the Self? We say that the Self is the content [of ignorance]. It may be objected that ignorance is incompatible with the Self for the reason that the Self is of the nature of knowledge, that it is without a second to it, that the relation between the locus and the contained involves difference, that the Self is the source of knowledge, and that it is unattached and ever free. The reply is that it is compatible. If it be asked, "How?" the reply is that the differentiation in the Self is due to ignorance alone like the snakeness of the rope. Therefore, when ignorance is removed, the evil of duality ceases to be. Also, its removal takes place only through [the knowledge obtained from] the scriptural text to one who has understood the words [of the text] and their meanings. So this chapter is begun for the purpose of the explanation of the scriptural text.

Here one who has applied, in the manner in which it has been stated, the method of anvaya-vyatireka to the words and their meanings contained in the texts such as "That thou art" [attains the knowledge of Brahman]. [Introduction – Chapter 3 – Verse 1]

### Chapter 3 - Verse 1

यदा ना तत्त्वमस्यादेः ब्रह्मास्मीत्यवगच्छति ।  
प्रध्वस्ताहंममो नैति तदा गीर्मनसोः सृतिम् ॥ १ ॥

*yadā nā tat-tvam-asy āder brahmāsmity avagacchati  
pradhvastāhaṃ mamō naiti tadā gīr-manasoḥ sṛtim*

When a person knows "I am Brahman" from texts such as "That thou art", then being free from the notions of "I" and "mine" he does not attain the path of mind and speech. [Chapter 3 – Verse 1]

### Chapter 3 - Verse 2 - Introduction

यदैव तदर्थं त्वमर्थेऽवैति  
तदैव अवाक्यार्थतां प्रतिपद्यते गीर्मनसोः सृतिं  
न प्रतिपद्यते इति । कुत एतद्-व्यवसीयते ? यस्मात् ।

*yadaiva tad-arthaṃ tvam-arthe 'vaiti  
tadaivāvākyaṛthatāṃ pratipadyate gīr-manasoḥ sṛtim  
na pratipadyata iti. kuta etad adhyavasiyate. yasmāt*

When a person understands that the meaning of the word "that" is identical with the meaning of the word "thou", then itself he attains the non-sentential sense and goes beyond the realm of mind and speech. How is this [identity] established? For this reason. [Introduction – Chapter 3 – Verse 2]

## Chapter 3 - Verse 2

तत्पदं प्रकृतार्थं स्यात् त्वं पदं प्रत्यगात्मनि ।  
नीलोत्पलवत् एताभ्यां दुःख्यनात्मत्ववारणे ॥ २ ॥

*tat-padam prakṛtārtham syāt tvam-padam pratyag-ātmani  
nilotpala-vad etābhyāṃ duḥkhy-anātmatva-vāraṇe*

The Word "that" refers to the topic under discussion. The word "thou" means the Self. As in the case of the sentence "the blue lotus," "being subject to suffering" and "not-being-the-Self" are removed by these two words. [Chapter 3 – Verse 2]

## Chapter 3 - Verse 3 - Introduction

एवं कृतान्वय-व्यतिरेको वाक्यादेव अवाक्यार्थं  
प्रतिपद्यते इत्युक्तम् । अतः तद्-व्याख्यानाय  
सूत्रोपन्यासः ।

*evaṃ kṛtānvaya-vyatireko vākyād evāvākyārtham  
pratipadyata ity uktam atas tad-vyākhyānāya  
sūtropanyāsaḥ*

It has been stated that a person who thus makes use of the method of anvaya-vyatireka [with regard to the words of the text as well as their meanings] comprehends the non-sentential sense from the sentence itself. For the explanation of this, the following is, therefore, stated in an aphoristic way. [Introduction – Chapter 3 – Verse 3]

### Chapter 3 - Verse 3

सामानाधिकरण्यं च विशेषणविशेष्यता ।  
लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३ ॥

*sāmānādhikaranyam ca viśeṣaṇa-viśeṣyatā*  
*lakṣya-lakṣaṇa-sambandhaḥ padārtha-pratyag-ātmanām*

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]

## Chapter 3 - Verse 4 - Introduction

अस्मिन् सूत्रे उपन्यस्ते कश्चित् चोदयति-"योऽयं वाक्यार्थ-प्रतिपत्तौ पूर्वाध्यायेन  
अन्वयव्यतिरेकलक्षणो न्यायः सर्वकर्म-संन्यास-पूर्वकोऽभिहितः, किमयं  
विधिपरिप्रापितः, किं वा स्वरसतः एवात्र पुमान् प्रवर्तते इति । किंचातः ?  
शृणु । यदि आत्मवस्तु-साक्षात्करणाय विधिपरिप्रापितोऽयं न्यायः, तदा  
अवश्यं आत्मवस्तु-साक्षात्करणाय व्यावृत्त-शुभाशुभ-कर्मराशिः, एकाग्रमनाः,  
अन्वय-व्यतिरेकाभ्यां यथोक्ताभ्याम् आत्मदर्शनं करोति । अपरिसमाप्य  
आत्मदर्शनं ततः प्रच्यवमानः आरूढपतितो भवति । यदि पुनः, यदृच्छातः  
प्रवर्तते तदा न कश्चिदोषः" इति । विधिपरिप्रापित इति ब्रूमः । यत आह ।

*asmin sūtra upanyaste kaścic codayati yo 'yaṃ  
vākyaārtha-pratipattau pūrvādhyaēnānvaya-  
vyatireka-lakṣaṇo nyāyaḥ sarva-karma-saṃnyāsa-  
pūrvako 'bhihitaḥ kim ayaṃ vidhi-pariprāpitaḥ kiṃ  
vā sva-rasata evātra pumān pravartata iti. kiṃcātaḥ.  
śṛṇu. yady ātma-vastu-sākṣāt-karaṇāya vidhi-  
pariprāpito 'yaṃ nyāyas tadā 'vaśyam ātma-vastu-  
sākṣāt-karaṇāya vyāvṛtta-śubhāśubha-karma-rāśir  
ekāgra-manā anvaya-vyatirekābhyāṃ yathoktābhyām  
ātma-darśanam karoti. aparisaṃpāyātma-darśanam  
tataḥ pracyavamāna ārūḍha-patito bhavati. yadi  
punar yadṛcchātaḥ pravartate tadā na kaścic doṣa iti.  
vidhi-pariprāpita iti brūmo yata āha*

When this aphoristic statement is made, someone raises the following objection : "Is this way of reasoning through the method of anvaya-vyatireka preceded by the renunciation of all action which has been spoken of in the previous chapter for the purpose of understanding the meaning of the Sruti text, based on scriptural injunction? Or, does a person of his own natural inclination pursue it? If it be asked, "What does it matter" then listen. If this way of reasoning is enjoined by scripture for the purpose of realizing the Self. then a person by giving up the whole series of good and bad actions and with a concentrated mind should pursue Self-realization through the method of anvaya-vyatireka as stated earlier. However, if, on account of not being able to attain Self-realization he lapses, he falls down, If, on the other hand, he pursues it of his own natural desire, then such a defect will not arise." We reply that because of scriptural injunction [one practises the discipline]. So the following is said. [Introduction – Chapter 3 – Verse 4]

### Chapter 3 - Verse 4

शमादिसाधनः पश्येत् आत्मन्यात्मानम् अञ्जसा ।  
अन्वयव्यतिरेकाभ्यां त्यक्त्वा युष्मदशेषतः ॥ ४ ॥

*śamādi-sādhanaḥ paśyed ātmany ātmānam aṅjasā  
anvaya-vyatirekābhyāṃ tyaktvā yuṣmad aśeṣataḥ*

A person who possesses qualities such as control of the mind should, in the proper perspective, see the Self in the self through the method of anvaya-vyatireka, after abandoning the entire world of objects. [Chapter 3 - Verse 4]

### Chapter 3 - Verse 5

युष्मदर्थे परित्यक्ते पूर्वोक्तैर्हेतुभिः श्रुतिः ।  
वीक्षापन्नस्य कोऽस्मीति तत्त्वमित्याह सौहृदात् ॥ ५ ॥

*yuṣmad-arthe parityakte pūrvoktair hetubhiḥ śrutih  
vikṣāpannasya ko 'smiti tat tvam ity āha sauhṛdāt*

To one who has renounced objects by following the reasons stated earlier and who is desirous of knowing, "Who am I?" Sruti out of affection declares, "You are that". [Chapter 3 – Verse 5]



### Chapter 3 - Verse 6 - Introduction

अत्रापि चोदयन्ति सांख्याः — "शरीरेन्द्रिय-मनोबुद्धिषु  
अनात्मसु, आत्मेति निस्सन्धि-बन्धनं मिथ्याज्ञानम्  
अज्ञानम् । तन्निबन्धनो ह्यात्मनोऽनेकानर्थ- संबन्धः ।  
तस्य च अन्वयव्यतिरेकाभ्यामेव निरस्तत्त्वात् ,  
निर्विषयं तत्त्वमस्यादि-वाक्यं प्राप्तम् ।  
तस्माद्-वाक्यस्य चैष महिमा योऽयम् आत्मानात्मनोः  
विभागः" इति । तन्निराकरणाय इदमुच्यते ।

*atrāpi codayanti sām̐khyāḥ. śarīrendriya-mano- buddhiṣv  
anātmasv ātmeti nissam̐dhi-bandhanam mithyā-jñānam  
ajñānam tan-nibandhano hy ātmano 'nekānārtha-saṁbandhas  
tasya cānvaya- vyatirekābhyām eva nirastatvān  
nirviṣayaṁ tat-tvam- asy-ādi-vākyaṁ prāptam.  
tasmād vākyaśya caiṣa mahimā yo 'yam ātmānātmanor  
vibhāga iti. tan- nirākaraṇāyedaṁ ucyate*

Here again the Sankhyas raise an objection: "The unobstructed false cognition of the body, the senses, the mind, and the intellect as the Self is ignorance. The association of the Self with many evils [such as birth and death] is, indeed, dependent on it. Since this ignorance is removed through the reasoning based on the method of anvaya-vyatireka, sentences such as "Tat Tvam Asi" will have to work to do. Therefore, [with a view to providing scope for such sentences] it may be said that the greatness of this sentence consists in the discrimination between the Self and the not-Self (brought about by it). To refute this the following is said. [Introduction – Chapter 3 – Verse 6]



### Chapter 3 - Verse 6

भेदसंविदिदं ज्ञानं भेदाभावश्च साक्षिणि ।  
कार्यमेतदविद्यायाः ज्ञात्मना त्याजयेद्वचः ॥ ६ ॥

*bheda-samvid idaṁ jñānaṁ bhedābhāvaś ca sākṣiṇi*  
*kāryam etad avidyāyā jñātmanā tyājayed vacaḥ*

That [discriminative] cognition is cognition of difference; but in the Witness-self there is no difference. This [cognition of difference] is an effect of ignorance. The sentence removes it by [generating the knowledge of the non-dual] through consciousness. [Chapter 3 – Verse 6]

### Chapter 3 - Verse 7 - Introduction

ज्ञात्मना त्याजयेद्वचः इत्युपश्रुत्य आह कश्चित् —  
‘मिथ्याज्ञान-व्यतिरेकेण आत्मानवबोधस्य अभावात्  
किं वाक्येन निवर्त्यते ? अज्ञानं हि नाम ज्ञानाभावः ।  
तस्य च अवस्तु-स्वाभाव्यात् कुतः संसार-कारणत्वं ?  
न ह्यसतः सज्जन्म इष्यते । "कुतस्तु खलु  
सोम्यैवं स्यात्" इति, "कथमसतः सज्जायेत" इति  
श्रुतेः’ इति । अत्रोच्यते ।

*jñātmanā tyājayed vaca ity upaśrutyāha kaścit.  
mithyā-jñāna-vyatirekeṇātmanāvabodhasyābhāvāt  
kiṃ vākyena nivartyate. ajñānaṃ hi nāma jñānābhāvas  
tasya cāvastu-svābhāvyāt kutaḥ saṃsāra-kāraṇatvaṃ  
na hy asataḥ saj-janmeṣyate “kutas tu khalu  
somyaivaṃ syāt” iti “katham asataḥ saj jāyeta” iti  
śruter iti. atrocyate*

Hearing that the sentence removes [the cognition of difference] by [generating knowledge of the non-dual] through consciousness, someone argues as follows: "Since there is no ignorance of the Self other than false cognition, what is it that is removed by the sentence? What is called ignorance is, indeed, absence of knowledge. And, since it is not something existent, how can it be the cause of bondage? From the non-existent, how can it be the cause of bondage? From the non-existent, the origination of anything existent can never be thought of; that is why Sruti asks: "But how, indeed, my dear, could it be thus?... how could anything existent arise from the non-existent?" We reply as follows. [Introduction – Chapter 3 – Verse 7]

### Chapter 3 - Verse 7

अज्ञात एव सर्वोऽर्थः प्राग्यतो बुद्धिजन्मनः ।  
एकेनैव सता संश्व सन्नज्ञातो भवेत् ततः ॥ ७ ॥

*ajñāta eva sarvo 'rthaḥ prāg yato buddhi-janmanah  
ekenaiva satā saṁś ca sann ajñāto bhavet tataḥ*

Before the rise of knowledge, all objects are but unknown. Through that one Being alone everything exists. So Being remains as unknown. [Chapter 3 - Verse 7]

### Chapter 3 - Verse 8 - Introduction

"सन्नज्ञातो भवेत्ततः" इत्युक्तम् अधस्तनेन  
श्लोकेन । कोऽसौ सन्नज्ञातः इत्यपेक्षायां  
तत्स्वरूप-प्रतिपादनाय आह ।

*sann ajñāto bhavet tata ity uktam adhastanena  
ślokena. ko 'sau sann ajñāta ity apekṣāyām  
tat- svarūpa-pratipādanāyāha*

That Being remains unknown has been stated in the previous verse. Anticipating the question, "What is that Being which remains unknown?" the following is said with a view to set forth its nature. [Introduction – Chapter 3 – Verse 8]

### Chapter 3 - Verse 8

प्रमित्सायां य आभाति स्वयं मातृप्रमाणयोः ।  
स्वमहिम्ना च यः सिद्धः सोऽज्ञातार्थोऽवसीयताम् ॥ ८ ॥

*pramitsāyām ya ābhāti svayaṁ mātṛ-pramāṇayoḥ  
sva-mahimnā ca yas siddhaḥ so 'jñātārtho 'vasīyatām*

That which shines by itself in the cognizer and the source of cognition when there is the desire to know objects, and that which shines by its greatness [even in the absence of cognizer and the source of cognition in condition such as susupti] - that should be understood as the unknown. [Chapter 3 – Verse 8]

### Chapter 3 - Verse 9 - Introduction

अत्र केचिदाहुः — 'यत्किञ्चिदिह वाक्यं लौकिकं  
वैदिकं वा तत्सर्वं संसर्गात्मकमेव  
वाक्यार्थं गमयति । अतः तत्त्वमस्यादि-  
वाक्येभ्यः संसर्गात्मकम् "अहं ब्रह्म" इति  
विज्ञाय, तावत् निदिध्यासीत यावत् अवाक्यार्थात्मकः  
प्रत्यगात्म-विषयोऽवबोधः "अहं ब्रह्म" इति  
समभिजायते । तस्मादेव विज्ञानात् कैवल्यमाप्नोति' इति  
तन्निराकरणाय इदमुच्यते ।

*atra kecid āhuḥ. yat-kiṃcid iha vākyaṃ laukikaṃ  
vaidikaṃ vā tat sarvaṃ saṃsargātmakam eva  
vākyaṛthaṃ gamayati. atas tat-tvam-asy-ādi-  
vākyaebhyaḥ saṃsargātmakam ahaṃ brahmeti  
vijñāya tāvan nididhyāsita yāvad avākyaṛthātmakaḥ  
pratyagātma-viṣayo 'vabodho 'haṃ brahmeti  
samabhijāyate. tasmād eva vijñānāt kaivalyam āpnotiti  
tan-nirākaraṇāyedaṃ ucyate*

In this connection some argue as follows : "Every sentence, be it scriptural or secular, conveys only a relational sense as its meaning. So after getting the relational knowledge of "I am Brahman" from sentences such as "tat tvam asi," one must meditate on that [relational knowledge] till one attains the non-sentential knowledge of the inward Self as "I am Brahman." From that knowledge alone does one attain liberation." With a view to refuting this argument the following is said. [Introduction – Chapter 2 – Verse 9]

### Chapter 3 - Verse 9

सामानाधिकरण्यादेः घटेतरखयोरिव ।

व्यावृत्तेः स्यादवाक्यार्थः साक्षान्नः तत्-त्वम्-अर्थयोः ॥९॥

*sāmānādhikaraṇyāder ghaṭetara-khayor iva*

*vyāvṛtteḥ syād avākyaṛthaḥ sāksān nas tat-tvam-arthayoḥ*

The non-sentential sense dawns on us directly [from the sentence] with the removal [of the incompatible determinants] in the meanings of the words "Tat" and "tvam" by following the principle of gramatical coordination, etc., in the same way as [the oneness of ether is realized] with the removal of the incompatible determinants of the pot-ether and the other ether. [Chapter 3 – Verse 9]

### Chapter 3 - Verse 10 - Introduction

कुतोऽवाक्यार्थोऽवसीयत इति चेत् , तत्प्रतिपत्त्यर्थं  
विशेषण-विशेष्ययोः सामर्थ्योक्तिः ।

*kuto 'vākyaṛtho 'vasiyata iti cet tat-pratipatty-arthaṃ  
viśeṣaṇa-viśeṣyayoḥ sāmāthyoktiḥ*

If it be asked, "How is the non-sentential sense known?" the capacity of the relation between the qualification and the qualified is explained to facilitate the understanding of this point. [Introduction – Chapter 3 – Verse 10]

### Chapter 3 - Verse 10

निर्दुःखित्वं त्वमर्थस्य तदर्थेन विशेषणात् ।  
प्रत्युक्ता च तदर्थस्य त्वंपदेनास्य सन्निधेः ॥ १० ॥

*nirduḥkhitvaṁ tvam-arthasya tad-arthena viśeṣaṇāt  
pratyuktā ca tad-arthasya tvam-padenāsyā samnidheḥ*

Being free from suffering is said of the jiva which is the meaning of "tvam", since it is qualified by [Brahman which is] the meaning of "tat". Inwardness is said of Brahman which is the meaning of "tat" through the proximity of [the jiva which is] the meaning of "tvam". [Chapter 3 – Verse 10]

### Chapter 3 - Verse 11 - Introduction

उक्तं सामानाधिकरण्यं विशेषण-विशेष्यभावश्च  
सङ्क्षेपतः । अथ लक्ष्यलक्षण-व्याख्यानाय आह ।

*uktaṁ sāmānādhikaraṇyaṁ viśeṣaṇa-viśeṣya-bhāvaś ca  
saṁkṣepato 'tha lakṣya-lakṣaṇa-vyākhyānāyāha*

The relation of grammatical coordination as well as the relation of the qualification and the qualified has been explained briefly. Then, with a view to explain the relation of the implication and the implied, the following is said. [Introduction – Chapter 3 – Verse 11]

### Chapter 3 - Verse 11

कूटस्थबोध-प्रत्यक्तवं अनिमित्तं सदात्मनः ।  
बोद्धृताऽहन्तयोर्हेतुः ताभ्यां तेनोपलक्ष्यते ॥ ११ ॥

*kūṭastha-bodha-pratyaktvaṁ animittam sad-ātmanah  
boddhṛtāhamṭayor hetus tābhyāṁ tenopalakṣyate*

Immutable consciousness and inwardness constitute the nature of the Self always. The Self [through its consciousness and inwardness] is the cause of the cognizership as well as the "I"-sense of the intellect. Through this relation [of cause and effect], the Self is indicated by these two [characteristics of the intellect]. [Chapter 3 – Verse 11]

### Chapter 3 - Verse 12 - Introduction

बुद्धेः कूटस्थबोध-प्रत्यक्त्वनिमित्ते  
बोद्धृता-प्रत्यक्त्वे ये तु असाधारणे, तयोः  
विशेष-वचनम् ।

*buddheḥ kūṭastha-bodha-pratyaktva-nimitte  
boddhṛtā-pratyaktve ye tv asādhāraṇe tayor  
viśeṣa-vacanam*

The difference of the cognizership and the inwardness which are the specific qualities of the intellect and which are caused by the immutable consciousness and inwardness [of the Self] will now be explained. [Introduction – Chapter 3 – Verse 12]



### Chapter 3 - Verse 12

बोद्धता कर्तृता बुद्धेः कर्मता स्यादहन्तया ।  
तयोरैक्यं यथा बुद्धौ पूर्वयोः एवमात्मनि ॥ १२ ॥

*boddhṛtā kartṛtā buddheḥ karmatā syād ahamṭayā  
tayor aikyaṁ yathā buddhau pūrvayor evam ātmani*

The cognizership of the intellect is its being the subject [of knowledge through the modifications it undergoes], and through the "I" - sense it becomes an object [of consciousness]. Just as these two [characteristics] co-exist in the intellect, even so the two aspects of the Self [which are their cause] co-exist in the Self. [Chapter 3 – Verse 12]

### Chapter 3 - Verse 13 - Introduction

यथा बुद्धौ पूर्वयोः एवमात्मनि इत्यतिदेशेन  
बुद्धिसाधर्म्य-विधानात् , नानात्वप्रसक्तौ  
तदपवादार्थम् आह ।

*yathā buddhau pūrvayor evam ātmanity atideśena  
buddhi-sādharmya-vidhānān nānātva-prasaktau  
tad-apavādārtham āha*

Since the Self is said to be similar to the intellect through the analogy contained in the statement, "Just as these two [characteristics] co-exist in the intellect, even so the two aspects of the Self [which are their cause] co-exist in the Self," there is scope for plurality. With a view to denying it, the following is said. [Introduction – Chapter 3 – Verse 13]

### Chapter 3 - Verse 13

धर्मधर्मित्व-भेदोऽस्याः सोऽपि नैवात्मनो यतः ।  
प्रत्यग्-ज्योतिरतोऽभिन्नं भेदहेतोरसम्भवात् ॥ १३ ॥

*dharma-dharmitva-bhedo 'syāḥ so 'pi naivātmano yataḥ  
pratyag-jyotir ato 'bhinnam bheda-hetor asaṁbhavāt*

The distinction between substance and attributer arises only for the intellect. But never does it arise for the Self. So the Self which is inward light is undifferentiated, as there is no reason for differentiation in it. [Chapter 3 – Verse 13]

### Chapter 3 - Verse 14 - Introduction

भेदहेत्वसंभवं दर्शयन्नाह ।

*bheda-hetv-asaṁbhavam darśayann āha*

Showing why there is no reason for differentiation [in the Self], the following is said.  
[Introduction – Chapter 3 – Verse 14]

### Chapter 3 - Verse 14

न कस्याञ्चिद्-अवस्थायां बोध-प्रत्यक्त्वयोर्भिदा ।  
व्यभिचारोऽथवा दृष्टो यथाहंतद्विदोः सदा ॥ १४ ॥

*na kasyāñcid avasthāyām bodha-pratyaktvayor bhidā  
vyabhicāro 'thavā dr̥ṣṭo yathā 'ham-tad-vidos sadā*

The distinction between consciousness and inwardness, or the existence of the one without the other, is never seen in any state, just as it is always seen in respect of the "I" and its knower. [Chapter 3 – Verse 14]

### Chapter 3 - Verse 15 - Introduction

यस्माद् अज्ञानोपादानाया एव बुद्धेः भेदो  
नात्मनः, तस्माद् एतत्सिद्धम् ।

*yasmād ajñānopādānāyā eva buddher bhedo  
nātmanas tasmād etat siddham*

Since the [above-mentioned] distinction arises for the intellect alone, which is a product of ignorance, and not for the Self, this is established. [Introduction - Chapter 3 – Verse 15]

### Chapter 3 - Verse 15

कूटस्थ-बोधतोऽद्वैतं साक्षात्त्वं प्रत्यगात्मनः ।  
कूटस्थ-बोधाद्-बोद्धी धीः स्वतो हीयं विनश्वरी ॥ १५ ॥

*kūṭastha-bodhato' dvaitam sākṣāt tvam pratyagātmanah  
kūṭastha-bodhād boddhri dhiḥ svato hiyaṁ vinaśvari*

The non-duality as well as immediacy of the inward Self is the Self is of the nature of immutable consciousness. The intellect is the cognizer because of the immutable consciousness. By itself it is, indeed, perishable. [Chapter 3 – Verse 15]

### Chapter 3 - Verse 16 - Introduction

अथ अधुना प्रकृतस्यैव परिणामिनः कूटस्थस्य च  
लक्षणमुच्यते ।

*athādhunā prakṛtasyaiva pariṇāminah kūṭasthasya ca  
lakṣaṇam ucyate*

Then, the definitions of that which is subject to modification and that which is immutable, which have been spoken about in the present context, are now given. [Introduction – Chapter 3 – Verse 16]

### Chapter 3 - Verse 16

विशेषं कञ्चिदाश्रित्य यत्स्वरूपं प्रतीयते ।  
प्रत्यभिज्ञा-प्रमाणेन परिणामी स देहवत् ॥ १६ ॥

*viśeṣaṃ kaṁcid āśritya yat svarūpaṃ pratiyate  
pratyabhijñā-pramāṇena pariṇāmi sa deha-vat*

That which is known by means of recognition as the identical factor persisting through different states - that is the changing factor, like the body. [Chapter 3 – Verse 16]

### Chapter 3 - Verse 17

सामान्याच्च विशेषाच्च स्वमहिम्नैव यो भवेत् ।  
व्युत्थायाप्यविकारी स्यात् कुम्भाकाशादिवत् तु सः ॥१७॥

*sāmānyāc ca viśeṣāc ca sva-mahimnaiva yo bhavet  
vyutthāyāpy avikārī syāt kumbhākāśādi-vat tu saḥ*

That which transcends the universal and the particular and remains by its own greatness alone - that is immutable, like the ether enclosed by pot and other objects. [Chapter 3 – Verse 17]

### Chapter 3 - Verse 18 - Introduction

आत्मनो बुद्धेश्च बोध-प्रत्यगात्मत्वम् अभिहितम् ।  
तयोः असाधारण-लक्षणाभिधानार्थम् आह ।

*ātmano buddheś ca bodha-pratyagātmavam abhihitam  
tayor asādhāraṇa-lakṣaṇābhidhānārtham āha*

Consciousness and inwardness were spoken of in respect of the Self and the intellect. The following is said with a view to set forth their specific nature. [Introduction – Chapter 3 – Verse 18]

### Chapter 3 - Verse 18

बुद्धेर्यत् प्रत्यगात्मत्वं तत् स्याद्-देहाद्युपाश्रयात् ।  
आत्मनस्तु स्वरूपं तत् नभसः सुषिता यथा ॥ १८ ॥

*buddher yat pratyagātmavam tat syād dehādy-upāśrayāt  
ātmanas tu svarūpaṁ tan nabhasaḥ suṣitā yathā*

The inwardness of the intellect is relative to objects such as the body. But the inwardness of the Self is its essential nature, as openness is the essential nature of ether. [Chapter 3 – Verse 18]

### Chapter 3 - Verse 19

बोद्धृत्वं तद्वदेवास्याः प्रत्ययोत्पत्ति-हेतुतः ।  
आत्मनस्तु स्वरूपं तत् तिष्ठन्तीव महीभृतः ॥ १९ ॥

*boddhṛtvam tad-vad evāsyāḥ pratyayotpatti-hetutah  
ātmanas tu svarūpaṁ tat tiṣṭhantīva mahibhṛtaḥ*

In the same way, the cognizership of the intellect arises from its being the cause of the origination of cognitions. But the cognizership of the Self is its essential nature, as stationariness is the essential nature of the mountain. [Chapter 3 – Verse 19]

### Chapter 3 - Verse 20 - Introduction

तयोः कूटस्थ-परिणामिनोः आत्मानवबोधः एव  
सम्बन्धहेतुः, न पुनर्वास्तवः कश्चिदपि  
सम्बन्धः उपपद्यते इत्याह ।

*taṇoḥ kūṭastha-pariṇāminor ātmānavabodha eva  
saṁbandha-hetur na punar vāstavaḥ kaścid api  
saṁbandha upapadyata ity āha*

The cause of the relation between the immutable Self and the changing intellect is the ignorance of the Self alone. No real relation whatsoever [between them] is tenable. So it is said. [Introduction – Chapter 3 – Verse 20]

### Chapter 3 - Verse 20

सम्यक्-संशय-मिथ्यात्वैः धीरिवेयं विभज्यते ।  
हानोपादानताऽमीषां मोहाद्-अध्यस्यते दृशौ ॥ २० ॥

*samyak-saṁśaya-mithyātvair ddhir eveyaṁ vibhajyate  
hānopādānatā 'miṣāṁ mohād adhyasyate dṛśau*

This intellect alone undergoes differentiation as valid, doubtful, and erroneous cognitions. Their appearance and disappearance are superimposed on the consciousness due to delusion. [Chapter 3 – Verse 20]

### Chapter 3 - Verse 21 - Introduction

कुतः कूटस्थ-आत्मसिद्धिः इति चेत्, यतः ।

*kutaḥ kūṭasthātma-siddhir iti ced yataḥ*

If it be asked : "How is the immutability of the Self established?" it is for the following reason.  
[Introduction – Chapter 3 – Verse 21]

### Chapter 3 - Verse 21

न हानं हानमात्रेण नोदयोऽपीयता यतः ।  
तत्सिद्धिः स्यात् तु तद्धीने हानादान-विधर्मके ॥ २१ ॥

*na hānaṃ hāna-mātreṇa nodayo 'piyatā yataḥ  
tat-siddhiḥ syāt tu tadd-hine hānādāna-vidharmake*

The disappearance [of a mode of the intellect] cannot be established just by its disappearance. Nor can its appearance be established just by its appearance. They are established by the Witness-consciousness which neither appears nor disappears and which is devoid of the intellect and its modes. [Chapter 3 – Verse 21]

### Chapter 3 - Verse 22

एवम् ।  
आगमापायि-हेतुभ्यां धूत्वा सर्वाननात्मनः ।  
ततस्तत्त्वमसीत्येतत्-हन्त्यस्मदि निजं तमः ॥ २२ ॥

*evam  
āgamāpāyi-hetubhyāṃ dhūtvā sarvān anātmanah  
tatas tat-tvam-asity etadd hantya asmadi nijam tamah*

Thus : [Introduction]

After a person has discarded the entire not-self for the reason that it appears and disappears, the sentence, "That thou art", destroys his ignorance about the Self. [Chapter 3 – Verse 22]203



### Chapter 3 - Verse 23 - Introduction

इत्यादि पुनःपुनरुच्यते ग्रन्थ-लाघवाद्-  
बुद्धिलाघवं प्रयोजकमिति । तत्र यद्यपि  
तत्त्वमस्यादि-वाक्यात् उपादित्सित-अद्वितीय-आत्मार्थवत्  
पारोक्ष्य-सद्वितीयार्थः प्रतीयते । तथापि तु  
नैवासौ अर्थः श्रुत्या तात्पर्येण प्रतिपिपादयिषितः,  
प्रागप्येतस्य प्रतीतत्वात् इति इमम् अर्थमाह ।

*ityādi punaḥ punar ucyate grantha-lāghavād  
buddhi-lāghavam prayojakam iti. tatra yadyapi  
tat-tvam-asy-ādi-vākyaḥ upāditsitādvitīyātmārtha-vat  
pāroṣya-sadvitīyārthaḥ pratiyate. tathāpi tu  
naivāsāv arthaḥ śrutyā tātparyeṇa pratipīḍayiṣitaḥ  
prāg apy etasya pratitātvād itimam artham āha*

In this way, the same point has been stated again and again for the purpose of easy understanding by rendering the text simple. Now, even though the sense of inward Self and non-duality which is the intended meaning has been obtained from the sentence, "That thou art," the sense of mediacy and duality is also comprehended from it. However, this [idea of mediacy and duality] is not the sense intended to be conveyed as its import by the Sruti text, for it is already known to us. Thus, to convey this idea we say the following. [Introduction – Chapter 2 – Verse 23]

### Chapter 3 - Verse 23

तदित्येतत्-पदं लोके बह्वर्थ-प्रतिपादकम् ।  
अपरित्यज्य पारोक्ष्यं अभिधानोत्थमेव तत् ॥ २३ ॥

*tad ity etat padam loke bahv-artha-pratipāḍakam  
aparityajya pāroṣyam abhidhānottham eva tat*

In ordinary discourse the word "that" is used to convey many meanings without abandoning the sense of mediacy. This sense of mediacy arises from the word ["that"] itself. [Chapter 3 – Verse 23]



### Chapter 3 - Verse 24

त्वमित्यपि पदं तद्वत् साक्षान्मात्रार्थ-वाचि तु ।  
संसारिताम् असंत्यज्य सापि स्यादभिधानजा ॥ २४ ॥

*tvam ity api padam tad-vat sākṣān-mātrārtha-vāci tu  
saṁsāritām asaṁtyajya sāpi syād abhidhāna-jā*

In the same way, the word "thou" without abandoning the sense of transmigratoriness refers primarily only to a person who is immediate. [Chapter 3 – Verse 24]

### Chapter 3 - Verse 25 - Introduction

विरुद्ध-उद्देशनत्वात् च पारोक्ष्यदुःखित्वयोः  
अविवक्षितत्वं इत्याह ।

*viruddhoddeśanatvāc ca pāroṣya-duḥkhitvayor  
avivakṣitatvam ity āha*

Since the primary meanings are contradictory, it is said that mediacy and being subject to suffering are not the meanings intended to be conveyed. [Introduction – Chapter 3 – Verse 25]

### Chapter 3 - Verse 25

उद्दिश्यमानं वाक्यस्थं नोद्देशन-गुणान्वितम् ।  
आकाङ्क्षित-पदार्थेन संसर्गं प्रतिपद्यते ॥ २५ ॥

*uddiśyamānam vākya-stham noddeśana-guṇānvitam  
ākāṅkṣita-padārthena saṁsargam pratipadyate*

What is signified by the subject in the sentence, associated as it is with the quality [of suffering], does not admit of a relation with what is signified by the predicted. [Chapter 3 – Verse 25]

### Chapter 3 - Verse 26 - Introduction

यत एतदेवम्, अतोऽनुपादित्सितयोः अपि  
तत्त्वमर्थयोः विशेषण-विशेष्यभावो  
भेदसंसर्ग-रहितवाक्यार्थ-लक्षणाद्यैव  
इत्युपसंहारः ।

*yata etad evam ato 'nupāditsitayor api  
tat-tvam arthayor viśeṣaṇa-viśeṣya-bhāvo  
bheda-saṁsarga- rahitāvākyaārtha-lakṣaṇāyaivety<sup>1</sup>  
upasaṁhārah*

This being the case, it should be concluded that the relation of the qualification and the qualified between the meanings of the two words "tat" and "tvam", which is not intended, is for the purpose of indicating the sentence sense which is devoid of difference as well as relation. [Introduction – Chapter 2 – Verse 26]

### Chapter 3 - Verse 26

तदो विशेषणार्थत्वं विशेष्यत्वं त्वमस्तथा ।  
लक्ष्यलक्षणसंबन्धः तयोः स्यात् प्रत्यगात्मना ॥ २६ ॥

*tado viśeṣaṇārthatvaṁ viśeṣyatvaṁ tvamas tathā  
lakṣya-lakṣaṇa-saṁbandhas tayoh syāt pratyagātmanā*

The word "that" is used in the sense of qualification, and the word "thou" is used in the sense of the qualified. The two words come to have the relation of the implication and the implied by the inward Self [which is the import of the sentence]. [Chapter 3 – Verse 26]

### Chapter 3 - Verse 27 - Introduction

कथं पुनः अविवक्षित-विरुद्ध-निरस्यमानस्य  
लक्षणार्थत्वम् ?

*katham punar avivakṣita-viruddha-nirasyamānasya  
lakṣaṇārthatvam*

An objection may be raised: "How can that which is not intended, which is opposed, and which has [therefore] to be discarded be the indicator?" [Introduction – Chapter 3 – Verse 27]

### Chapter 3 - Verse 27

लक्षणं सर्पवद्रज्ज्वाः प्रतीचः स्यादहं तथा ।  
तद्बाधेनैव वाक्यार्थं वेत्ति सोऽपि तदाश्रयात् ॥ २७ ॥

*lakṣaṇam sarpa-vad rajjvāḥ praticāḥ syād ahaṁ tathā  
tad-bādhenaiva vākyaṛtham veti so 'pi tad-āśrayāt*

Just as the [illusory] snake indicates the rope, even so the "I" indicates the inward Self. One understands the meaning of the sentence ["The snake is the rope"] through the snake and by sublating it. Even so, one understands [the meaning of the sentence "That thou art" through the intellect and by sublating it]. [Chapter 3 – Verse 27]

### Chapter 3 - Verse 28 - Introduction

इयं च अवाक्यार्थ-प्रतिपत्तिः अन्वय-  
व्यतिरेक-अभिज्ञस्यैव । यस्मात् ।

*iyam cāvākyārtha-pratipattir anvaya-  
vyatirekābhijñasyaiva. yasmāt*

This comprehension of the non-sentential sense is possible only for one who has known the method of anvaya-vyatireka [and discriminated and Self from the not-Self]. [Introduction - Chapter 3 – Verse 28]

### Chapter 3 - Verse 28

यावद्यावन्निरस्यायं देहादीन् प्रत्यगञ्चति ।  
तावत् तावत् तदर्थोऽपि त्वमर्थं प्रविविक्षति ॥ २८ ॥

*yāvad yāvan nirasyāyaṁ dehādīn pratyagañcati  
tāvat tāvat tad-artho 'pi tvam-arthaṁ pravivikṣati*

As much as a person rejects objects such as the body [as not-Self] and moves towards the Self, so much does the meaning of "that" tend to enter into the meaning of "thou". [Chapter 3 – Verse 28]

### Chapter 3 - Verse 29 - Introduction

कस्मात् पुनः कारणात् देहाद्यनात्मत्व-  
प्रतिपत्तावेव आत्मा तदर्थम् आत्मत्वेन अभिलिङ्गते,  
न विपर्यय इति ? उच्यते ।  
प्रत्यगात्म-अनवबोधस्य अनात्म-स्वाभाव्यात् ,  
तदभिनिर्वृत्तश्च अयं बुद्ध्यादि-देहान्तः; तस्मिन्  
आत्मत्वम् अविद्याकृतमेव । आत्मत्वमिव अनात्मत्वमपि  
साविद्यस्यैव । यतो निरविद्यो विद्वान् अवाक्यार्थरूपः  
एव केवलोऽवशिष्यते । तस्मादुच्यते ।

*kasmāt punaḥ kāraṇād dehādy-anātmatva-  
pratipattāv evātmā tad-artham ātmatvenābhiliṅgate  
na viparyaya iti. ucyate.  
pratyagātmānavabodhasyānātma-svābhāvyāt  
tad-abhinirvṛttaś cāyaṃ buddhy-ādi-dehāntas tasminn  
ātmatvam avidyā-kṛtam evātmatvam ivānātmatvam api  
sāvidyasyaiva. yato niravidyo vidvān avākyaṛtha-rūpa  
eva kevalo 'vaśiṣyate tasmād ucyate*

Why is it that the Self becomes one with the meaning of "that" only when the body and other objects are apprehended as not-Self, and not otherwise? We reply as follows. Since the ignorance of the inward Self is of the nature of not-Self, all these objects from the intellect down to the body are the products of ignorance. The cognition of these objects as the Self is due to ignorance alone. Just as the cognition of these objects as the Self [is due to ignorance], even so the cognition of them as not-Self is also due to ignorance. Since the man of wisdom, free from ignorance, remains alone as the non-sentential import, the following is said.

[Introduction – Chapter 3 – Verse 29]

### Chapter 3 - Verse 29

देहादि-व्यवधानत्वात् तदर्थं स्वयमप्यतः ।  
पारोक्ष्येणैव जानाति साक्षात्त्वं तदनात्मनः ॥ २९ ॥

*dehādi vyavadhānatvāt tad-arthaṃ svayam apy atah  
pāroṣṣyeṇaiva jānāti sākṣāttvaṃ tad-anātmanah*

Even though what is signified by the word "that" constitutes his very nature, a person thinks of it only as remote because of the intervention of objects such as the body. However, when these objects are known as the not-Self, that which is signified by the word "that" becomes immediate. [Chapter 3 – Verse 29]

### Chapter 3 - Verse 30 - Introduction

यथोक्तार्थ-प्रतिपत्ति-सौकर्याय दृष्टान्तोपादानम् ।

*yathoktārtha-pratipatti-saukaryāya drṣṭāntopādānam*

The following example is given with a view to facilitate easy comprehension of what has been stated. [Introduction - Chapter 3 – Verse 30]

### Chapter 3 - Verse 30

प्रत्यगुद्भूतपित्तस्य यथा बाह्यार्थपीतता ।  
चैतन्यं प्रत्यगात्मीयं बहिर्वद्-दृश्यते तथा ॥ ३० ॥

*pratyag udbhūta-pittasya yathā bāhyārtha-pitatā  
caitanyam pratyagātmīyam bahir vad drśyate tathā*

Just as [the yellowness] of bilious matter which is in one's own body appears as the yellowness of an external object, even so the consciousness which constitutes the nature of the inward Self is seen as something external. [Chapter 3 – Verse 30]



### Chapter 3 - Verse 31 - Introduction

यस्मादेवम् , अतो विशुद्धम् अवसीयताम् ।

*yasmād evam ato viśuddham avasiyatām*

This being the case, the true meaning of the sentence should be determined. [Introduction – Chapter 3 – Verse 31]

### Chapter 3 - Verse 31

पदान्युद्धृत्य वाक्येभ्यो ह्यन्वय-व्यतिरेकतः ।  
पदार्थाल्लोकतो बुद्ध्वा वेत्ति वाक्यार्थमञ्जसा ॥ ३१ ॥

*padāny uddhṛtya vākṣebhyo hy anvaya-vyatirekataḥ  
padārthāṃ llokato buddhvā veti vākṣārtham añjasā*

By separating words from sentences [in which they occur], by knowing the meaning of words through observing the repetition and change of words, and by noticing the use of words [by the elders], one understands in the proper perspective the meaning of a sentence. [Chapter 3 – Verse 31]

### Chapter 3 - Verse 32 - Introduction

कुतः पुनः सामान्यमात्र-वृत्तेः पदस्य  
वाक्यार्थ-प्रतिपत्तिहेतुत्वमिति ? बाढम् ।

*kutaḥ punaḥ sāmānya-mātra-vṛtته padasya  
vākyaārtha-pratipatti-hetutvam iti. bāḍham*

It may be asked : "How can a word which signifies the universal lead to the cognition of [something specific or particular] as the meaning of a sentence? Be it so. [Introduction – Chapter 3 – Verse 32]

### Chapter 3 - Verse 32

सामान्यं हि पदं ब्रूते विशेषो वाक्यकर्तृकः ।  
श्रुत्यादि-प्रतिबद्धं सद् विशेषार्थं भवेत् पदम् ॥ ३२ ॥

*sāmānyam hi padaṁ brūte viśeṣo vākya-kartṛkaḥ  
śruty-ādi-pratibaddham sad viśeṣārtham bhavet padam*

Indeed, a word signifies the universal. But a particular (i.e. the specific meaning which is the purport) is conveyed by a sentence. A word [coming into relation with other words] conveys a specific meaning, controlled as it is by principles such as direct assertion. [Chapter 3 –Verse 32]



### Chapter 3 - Verse 33 - Introduction

अन्वय-व्यतिरेक-पुरस्सरं वाक्यमेव  
सामानाधिकरण्यादिना अविद्यापटल-प्रध्वंसद्वारेण  
मुमुक्षुं स्वाराज्येऽभिषेचयति । न तु  
अन्वय-व्यतिरेकमात्र- साध्योऽयमर्थः इत्याह ।

*anvaya-vyatireka-purassaraṇi vākyaṃ eva  
sāmānādhikaraṇyādināvidyā-ṣaṭala-pradhvaṃsa-dvāreṇa  
mumukṣuṃ svārājye 'bhiṣecayati na tv  
anvaya-vyatireka-mātra-sādhyo 'yam artha ity āha*

Following the reasoning of anvaya-vyatireka, the sentence itself, when interpreted through grammatical coordination etc., establishes the seeker after liberation in the realm of self-sovereignty by destroying the veil of ignorance. This we say, cannot be achieved through the reasoning of anvaya-vyatireka alone. [Introduction - Chapter 3 – Verse 33]

### Chapter 3 - Verse 33

बुद्ध्यादीनां अनात्मत्वं लिङ्गादपि च सिद्ध्यति ।  
निवृत्तिस्तावता नेतीत्यतो वाक्यं समाश्रयेत् ॥ ३३ ॥

*buddhy-ādinām anātmataṃ līṅgād api ca sidhyati  
nivr̥ttis tāvatā netity ato vākyaṃ samāśrayet*

The not-Self nature of the intellect and other objects can be established through reasoning also. However, the removal [of ignorance] does not take place through it. So the sentence should be sought after [for destroying ignorance]. [Chapter 3 – Verse 33]

### Chapter 3 - Verse 34 - Introduction

न केवलम् अनुमानमात्र-शरणोऽभिलषितम्  
अर्थं न प्राप्नोति इति, अनर्थं च आप्नोति इत्याह ।

*na kevalam anumāna-mātra-śaraṇo 'bhilaṣitam  
arthaṃ na prāpnotity anarthaṃ cāpnotity āha*

One who depends on mere inference (i.e. reasoning) not only does not reach the desired goal, but also attains the evil. So it is said. [Introduction – Chapter 3 – Verse 34]

### Chapter 3 - Verse 34

अनादृत्य श्रुतिं मोहात् अतो बौद्धास्तमस्विनः ।  
आपेदिरे निरात्मत्वम् अनुमानैकचक्षुषः ॥ ३४ ॥

*anādr̥tya śrutim mohād ato bauddhās tamasvinaḥ  
āpedire nirātmatvam anumānaika-cakṣuṣaḥ*

Disrespecting Sruti because of delusion, the ignorant Buddhists who made use of inference as their sole guide got the no-Self doctrine. [Chapter 3 – Verse 34]

### Chapter 3 - Verse 35 - Introduction

न च अनादरे कारणमस्ति । यस्मात् सर्वत्रैव अनादर-  
निमित्तं प्रमाणस्य प्रमाणान्तर-प्रतिपन्न-  
प्रतिपादनं वा, विपरीत-प्रतिपादनं वा ।  
संशयित-प्रतिपादनं वा, न वा प्रतिपादनम् इति ।  
न च एतेषाम् अन्यतमदपि कारणमस्ति । यत आह ।

*na cānādare kāraṇam asti. yasmāt sarvatraivānādara-  
nimittam pramāṇasya pramāṇāntara-pratipanna-  
pratipādanam vā viparīta-pratipādanam vā  
saṁśayita-pratipādanam vā na vā pratipādanam iti—  
na caiteṣām anyatamad api kāraṇam asti. yata āha*

There is no reason to disrespect Sruti. For, the reason to disregard a source of knowledge anywhere must be that it establishes what is known through another source of knowledge, or that it establishes what is opposed to another source of knowledge, or that it establishes what is doubtful, or that it does not establish anything at all. None of these reasons holds good [in the present case]. Therefore, it is said. [Introduction – Chapter 3 – Verse 35]

### Chapter 3 - Verse 35

मानान्तरानवष्टब्धं निर्दुःख्यात्मानम् अञ्जसा ।  
बोधयन्ती श्रुतिः केन न प्रमाणमितीयते ॥ ३५ ॥

*mānāntarānavasṭabdham nirduḥkhy-ātmānam añjasā  
bodhayanti śrutiḥ kena na pramāṇam itiryate*

On what ground can it be said that Sruti, which teaches truly the non-suffering nature of the Self, not conveyed by other sources of knowledge, is not a Pramana? [Chapter 3 – Verse 35]

### Chapter 3 - Verse 36 - Introduction

न च संशयितव्यम् अवगमयति । यतः ।

*na ca saṁśayitavyam avagamayati. yataḥ*

Nor does it convey what is doubtful. For : [Introduction – Chapter 3 – Verse 36]

### Chapter 3 - Verse 36

सर्वसंशयहेतौ हि निरस्ते कथमात्मनि ।  
जायेत संशयो वाक्यात् अनुमानेन युष्मदि ॥ ३६ ॥

*sarva-saṁśaya-hetau hi niraste katham ātmani  
jāyeta saṁśayo vākyād anumānena yuṣmadi*

When the not-Self, the cause of all doubt, has been removed, how can any doubt arise at all from the sentence in respect of the Self? [Chapter 3 – Verse 36]

### Chapter 3 - Verse 37

अपि च ।

यत्र स्यात् संशयो नासौ ज्ञेय आत्मेति पण्डितैः ।  
न यतः संशयप्राप्तिः आत्मनोऽवगतित्वतः ॥ ३७ ॥

*api ca*

*yatra syāt saṁśayo nāsau jñeya ātmeti paṇḍitaiḥ  
na yataḥ saṁśaya-prāptir ātmano 'vagatitvataḥ*

Moreover : [Introduction]

That which is open to doubt should not be considered to be the Self by the learned; for there is no scope for doubt in the Self since it is of the nature of consciousness. [Chapter 3 – Verse 37]

### Chapter 3 - Verse 38 - Introduction

अनवबोधकत्वं तु दूरोत्सारितमेव । यत आह ।

*anavabodhakatvaṁ tu dūrotsāritam eva. yata āha*

The argument that nothing is revealed [by Sruti] is thrown off far away. [Introduction – Chapter 3 – Verse 38]

### Chapter 3 - Verse 38

बोध्येऽप्यनुभवो यस्य न कथञ्चन जायते ।  
तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥ ३८ ॥

*bodhye 'py anubhavo yasya na kathamcana jāyate  
taṁ katham bodhayec chāstraṁ loṣṭaṁ nara-samākṛtim*

How can scripture teach one [who is] a mould of clay in the human form, who is not at all capable of understanding the subject, though it is fit enough for easy comprehension? [Chapter 3 – Verse 38]

### Chapter 3 - Verse 39 - Introduction

अन्वय-व्यतिरेक-पुरः सरं वाक्यमेव अवाक्यार्थरूपम्  
आत्मानं प्रतिपादयति इत्यस्य पक्षस्य द्रष्टुमे  
श्रुत्युदाहरणम् उपन्यस्यति ।

*anvaya-vyatireka-purassaram vākyaṁ evāvākyaārtha-rūpaṁ  
ātmānaṁ pratipādayatīty asya pakṣasya draḍhimne  
śruty-udāharaṇaṁ upanyasyati*

To strengthen the view that subsequent to the reasoning of anvaya-vyatireka, the sentence itself reveals the Self which is the non-sentential import, the Sruti text is cited in the sequel as illustration thereof. [Introduction – Chapter 3 – Verse 39]

### Chapter 3 - Verse 39

जिघ्राणीममहं गन्धम् इति यो वेत्त्यविक्रियः ।  
स आत्मा तत्परं ज्योतिः शिरसीदं वचःश्रुतेः ॥ ३९ ॥

*jighrāṇīmamaḥaṁ gandhaṁ iti yo vetty avikriyaḥ  
sa ātmā tat paraṁ jyotiḥ śirasīdaṁ vacaḥ śruteḥ*

There is the statement of the Upanishad : The Person who knows "I smell this smell" - that unchanging Person is the Self, the highest Light. [Chapter 3 – Verse 39]

### Chapter 3 - Verse 40 - Introduction

यथा "तत्सत्यं स आत्मा तत्त्वमसि" इत्यस्य  
शेषत्वेन अन्वयव्यतिरेक- श्रुतिर्यथा "य एषोऽ  
क्षिणि पुरुषो दृश्यते" इत्याद्या "अथ यो वेदेदं  
जिघ्राणि" इत्यन्ता, तथा "अहं ब्रह्मास्मि" इत्यस्य  
शेषः ।

*yathā "tat satyam sa ātmā tat tvam asi" ity asya  
śeṣatvenānvaya-vyatireka-śrutir yathā "ya eṣo  
'kṣiṇi puruṣo dṛśyate" ity ādyā "atha yo vededaṁ  
jighrāṇi" ity antā. tathā "ahaṁ brahmāsmi" ity asya  
śeṣaḥ*

Just as the Sruti passage beginning with "The Person that is seen in the eye..." and ending with "Now he who knows "I smell this", which discriminates the Self from the not-Self, is subsidiary to the text "That is the real; that is the Self; that thou art," even so the Sruti text "I am Brahman" has the following as its subsidiary. [Introduction – Chapter 3 – Verse 40]

### Chapter 3 - Verse 40

अहमः प्रत्यगात्मार्थो निरस्ताशेषयुष्मदः ।  
बम्भणीति श्रुतिर्न्याय्या योऽयमित्यादिनाऽसकृत् ॥ ४० ॥

*ahamaḥ pratyagātmārtho nirastāśeṣa-yuṣmadah  
bambhaṇīti śrutir nyāyyā yo 'yam ity ādinā 'sakṛt*

Sruti, which is supported by reasoning, says repeatedly through texts like "This Person that is [identified with the intellect...]" that the word "I" signifies the inward Self which is free from the entire not-Self. [Chapter 3 – Verse 40]

### Chapter 3 - Verse 41 - Introduction

कथं पुनः अयमर्थोऽवसीयते अहं –  
व्याजेन अत्र आत्मार्थो बुबोधयिषित इति ? यतः ।

*katham punar ayam artho 'vasiyate aham-  
vyājenātrātmārtho bubodhayiṣita iti. yataḥ*

It may be asked : How is this idea that the Self is sought to be conveyed by means of "I" arrived at? It is as follows. [Introduction – Chapter 3 – Verse 41]

### Chapter 3 - Verse 41

एष आत्मा स्वयंज्योती रविसोमाग्निवाक्षु सः ।  
इतेष्वस्तं दृगेवास्ते भासयंश्चित्तचेष्टितम् ॥ ४१ ॥

*eṣa ātmā svayaṁ-jyotī ravi-somāgni-vākṣu saḥ  
iteṣv astam dṛg evāste bhāsayamś citta-ceṣṭitam*

This Self is self-luminous. When the sun, the moon, fire, and speech set, it alone remains as the Seer illumining the activities of the mind. [Chapter 3 – Verse 41]



### Chapter 3 - Verse 42 - Introduction

निर्णेनेक्ति च पृष्टो मुनिः ।

*nirṇenekti ca prṣṭo muniḥ*

The sage, when questioned, answered by specifying its nature. [Introduction – Chapter 2 – Verse 42]

### Chapter 3 - Verse 42

आत्मनैवेत्युपश्रुत्य कोऽयमात्मेत्युदीरिते ।  
बुद्धेः परं स्वतो मुक्तम् आत्मानं मुनिरभ्यधात् ॥ ४२ ॥

*ātmanaivety upaśrutya ko 'yam ātmety udirite  
buddheḥ param svato muktam ātmānam munir abhyadhāt*

Having heard the words, "By the Self alone," the king asked: "What is the Self?" The sage [in the reply] spoke of the Self which is beyond the intellect and which is free by its very nature. [Chapter 3 – Verse 42]

### Chapter 3 - Verse 43 - Introduction

यस्माच्च आत्मा अत्र अहंव्याजेन प्रत्यङ्मात्रो  
जिग्राहयिषितः, तस्मात् अहंवृत्तिः स्वरूपस्य  
विलयेनैव वाक्यार्थावगमाय कारणत्वं  
प्रतिपद्यते इति इमम् अर्थमाह ।

*yasmāc cātmātrāhaṁ-vyājena pratyāṅ-mātro  
jigrāhayiṣitas tasmād ahaṁ-vṛttiḥ svarūpasya  
vilayenaiva vākyārthāvagamāya kāraṇatvaṁ  
pratipadyata itimam artham āha*

Since in the present context the inward Self is sought to be comprehended by means of the "I", the "I"-notion through its own dissolution becomes the cause of the comprehension of the sentence-sense. [Introduction – Chapter 3 – Verse 43]

### Chapter 3 - Verse 43

अहंवृत्त्यैव तद्ब्रह्म यस्मादेषोऽवगच्छति ।  
तत्स्वरूपलयेनातः कारणं स्यादहङ्कृतिः ॥ ४३ ॥

*ahaṁ-vṛttyaiva tad brahma yasmād eṣo 'vagacchati  
tat-svarūpa-layenātaḥ kāraṇaṁ syād ahaṁkṛtiḥ*

Since a person understands that Brahman by means of the "I"-notion alone, it follows, therefore, that the "I"-notion becomes the cause thereof through its own disappearance. [Chapter 3 – Verse 43]

### Chapter 3 - Verse 44 - Introduction

अत एव च यः प्रतिज्ञातोऽर्थो "नाहं ग्राह्ये न तद्धीने" इत्यादिः, स युक्तिभिः उपपादित इति कृत्वोपसंहियते ।

*ata eva ca yaḥ pratijñāto 'rtho "nāhaṁ-grāhye na tadd-hine" ityādiḥ sa yuktibhir upapādita iti kṛtvopasaṁhriyate*

Thus, since what was stated as a proposition to be proved in verses such as "naham-grahye na taddhine" (II.5) has been established by many a reasoning, it is now concluded as follows. [Introduction – Chapter 3 – Verse 44]

### Chapter 3 - Verse 44

गृहीताहंपदार्थश्चेत् कस्माज्ज्ञो न प्रपद्यते ।  
प्रत्यक्षादिविरोधाच्चेत् प्रतीच्युक्तिर्न युष्मदि ॥ ४४ ॥

*gr̥hitāhaṁ-padārthaś cet kasmāj jñō na prapadyate  
pratyakṣādi-virodhāc cet praticy uktir na yuṣmadi*

If a person has known the meaning of "I", why should he not understand the import of the sentence ["I am Brahman"]? If it be said that because of conflict with pramanas such as perception [the import is not comprehended], it is not so, because the Sruti text has its purport in the inward Self and not in external objects. [Chapter 3 – Verse 44]

### Chapter 3 - Verse 45 - Introduction

पूर्वस्यैव श्लोकार्थस्य विस्पष्टार्थमाह ।

*pūrvasyaiva ślokāṛthasya vispaṣṭārtham āha*

To clarify further the meaning of the previous verse, the following is said. [Introduction – Chapter 3 – Verse 45]

### Chapter 3 - Verse 45

पराञ्च्येव तु सर्वाणि प्रत्यक्षादीनि नात्मनि ।  
प्रतीच्येव प्रवृत्तं तत् सदसीति वचोऽञ्जसा ॥ ४५ ॥

*parāñcy eva tu sarvāṇi pratyakṣādīni nātmani  
pratīcy eva pravṛttam tat sad asīti vaco 'ñjasā*

Pramanas like perception are concerned with external objects and not with the Self. But the scriptural statement "You are that Being," relates truly to the inward Self alone. [Chapter 3 – Verse 45]

### Chapter 3 - Verse 46 - Introduction

तस्मात् प्रमातृ-प्रमाण-प्रमेयेभ्यो  
हीयमान उपादीयमानेभ्यः अन्वय-व्यतिरेकाभ्यां  
मुञ्जेषीकावत् अशेषबुद्धि-विक्रिया-साक्षितया आत्मानं  
निष्कृष्य, तत्त्वमस्यादि-वाक्येभ्योऽपूर्वादिलक्षणम्  
आत्मानं विजानीयात् । तदेतदाह ।

*tasmāt pramātr-pramāṇa-prameyebhyo  
hiyamānopādiyamānebhyo 'nvaya-vyatirekābhyām  
muñjeṣikā-vad aśeṣa-buddhi-vikriyā-sākṣitayātmānam  
niṣkṛṣya tat-tvam-asy-ādi-vāk्यebhyo 'pūrvādi-lakṣaṇam  
ātmānam vijāniyāt. tad etad āha*

Hence, just as one differentiates a stalk from munja grass, even so, after differentiating the Self, which is the witness to the entire modification of the intellect, from the not-Self comprising cognizer, cognitum, and the source of cognition which are fit enough for acceptance and rejection, through the reasoning of anvaya-vyatireka, one should know the Self which is without cause, etc. from sentences such as "That thou art." This we convey as follows. [Introduction – Chapter 3 – Verse 46]

### Chapter 3 - Verse 46

अहं दुःखी सुखी चेति येनायं प्रत्ययोऽध्रुवः ।  
अवगत्यन्त आभाति स म आत्मेति वाक्यधीः ॥ ४६ ॥

*aham duḥkhi sukhi ceti yenāyaṁ pratyayo 'dhruvaḥ  
avagaty-anta ābhāti sa ma ātmeti vākya-dhiḥ*

That is my Self-that by which these impermanent mental states such as "I am miserable" and "I am happy" are revealed till the attainment of knowledge - such is the knowledge which arises from the sentence. [Chapter 3 – Verse 46]

### Chapter 3 - Verse 47 - Introduction

प्रमाणान्तर-अनवष्टब्धं निरस्ताशेष-कार्यकारणात्मक-द्वैतप्रपञ्चं सत्य-  
ज्ञानानन्द-लक्षणम् आत्मानम् "तत्त्वमसि", "अहं ब्रह्मास्मि", इत्यादि-  
वाक्यं संशयित-मिथ्याज्ञान-अज्ञान-प्रध्वंस-मुखेन साक्षादपरोक्षात्  
करतलन्यस्त-आमलकवत् प्रतिपादयत्येव इति असकृदभिहितम्। तत्र  
केचिदाहुः — 'तत्त्वमस्यादि-वाक्यैः यथावस्थित-वस्तुयाथात्म्य-  
अन्वाख्याननिष्ठैः, न यथोक्तोऽर्थः प्रतिपत्तुं शक्यते, अभिधा-श्रुतित्वात् तेषाम्।  
न हि लोकेऽभिधा-श्रुतेः प्रमाणान्तर-निरपेक्षायाः "नद्यास्तीरं फलानि सन्ति"  
इत्यादिकायाः प्रामाण्यमभ्युपगतम्। अतो नियोगमुखेनैव अभिधाश्रुतेः  
प्रामाण्यं युक्तं, प्रमाणान्तरनिरपेक्षत्वात् नियोगस्य।' अस्य परिहारार्थम्  
अशेष-प्रत्यक्षादि-प्रमेयत्व-निराकरण-द्वारेण अतीन्द्रियार्थ-विषयत्वात्  
अभिधाश्रुतेः प्रामाण्यं सुप्तपुरुष-प्रबोधक-वाक्यस्येव वक्तव्यम् इत्ययम्  
आरम्भः।

*pramāṇāntarānavasṭabdham nirastāśeṣa-kārya-  
kāraṇātmaka-dvaita-prapañcam satya-jñānānanda-  
lakṣaṇam ātmānam tat-tvam-asy-aham-brahmāsmity-  
ādi-vākyaṁ saṁśayita-mithyā-jñānājñāna-  
pradhvaṁsa-mukhena sākṣād-aparokṣāt-kara-tala-  
nyastāmalaka-vat pratipādayaty evety asakṛd  
abhihitam. tatra kecid āhuḥ — tat-tvam-asy-ādi-  
vākyaṁ yathāvasthita-vastu-yāthātmyānvākhyāna-  
niṣṭhair na yathokto 'rthah pratipattum śakyate  
'bhidhā-śrutitvāt teṣām. na hi loke 'bhidhā-śruteḥ  
pramāṇāntara-nirapekṣāyā nadyās tire phalāni  
santīty-ādikāyāḥ prāmāṇyam abhyupagatam. ato  
niyoga-mukhenaivābhidhā-śruteḥ prāmāṇyam yuktam  
pramāṇāntara-nirapekṣatvān niyogasya. asya  
parihārārtham aśeṣapratyakṣādi-prameyatva-  
nirākarāṇa-dvāreṇātindriyārtha-viṣayatvād abhidhā-  
śruteḥ prāmāṇyam supta-puruṣa-prabodhaka-  
vākyaṣyeva vaktavyam ity ayam ārambhah*

It has been stated many times that sentences such as "That thou art" and "I am Brahman" establish directly and immediately, like an amalaka fruit in the palm of the hand, the Self which is real, consciousness, and bliss by its very nature, which is free from the entire world of duality consisting of objects as cause and effect, and which is not within the range of other pramanas, by destroying doubt, erroneous cognition, and ignorance. Here some raise an objection as follows : "It will not be possible to convey the abovementioned meaning by....226



.....sentences like "That thou art," which seek to convey the real nature of the object as it exists, since these sentences are existential. Indeed, it is known in our experience that existential sentences like "There are fruits [in the trees] on the river bank" are not accepted to be valid if they convey their meaning independently of another pramana. So it is proper to say that the validity of existential Sruti texts is only through injunctive texts [to which they are subservient], since an injunctive sentence is independent of another pramana." To answer this objection, it has to be said that existential Sruti texts, which deal with a subject matter not knowable through all these pramanas such as perception and which is, therefore, beyond these senses, have validity in the same way as a sentence which awakens a person from sleep has validity. So the following is commenced. [Introduction – Chapter 3 – Verse 47]

### Chapter 3 - Verse 47 and 48

नित्यावगतिरूपत्वात् अन्यमानानपेक्षणात् ।  
 शब्दादिगुणहीनत्वात् संशयानवतारतः ॥ ४७ ॥  
 तृष्णानिष्ठीवनैर्नात्मा प्रत्यक्षाद्यैः प्रमीयते ।  
 प्रत्यगात्मत्वहेतोश्च स्वार्थत्वात् अप्रमेयतः ॥ ४८ ॥

*nityāvagati-rūpatvād anya-mānānapekṣaṇāt  
 śabdādi-guṇa-hinatvāt saṁśayānavatārataḥ  
 tṛṣṇā-niṣṭhīvanair nātmā pratyakṣādyaiḥ pramiyate  
 pratyagātmatva-hetoś ca svārthatvād aprameyataḥ*

Since the Self is of the nature of eternal consciousness, since it is not dependent on another pramana, since it is devoid of qualities such as sound, since its nature is such that there cannot be any doubt about it, since it is inward, since it is an end in itself, and since it is not an object of knowledge, it cannot be known through perception, etc., which function impelled by worldly desires. [Chapter 3 – Verse 47 & 48]

### Chapter 3 - Verse 49 - Introduction

श्रुतिरपि इममर्थं निर्वदति ।

*śrutir apimam arthaṃ nirvadati*

Sruti, too, speaks of this point. [Introduction – Chapter 3 – Verse 49]

### Chapter 3 - Verse 49

दिदृक्षितपरिच्छिन्न-पराग्रूपादि-संश्रयात् ।  
विपरीतमतो दृष्ट्या स्वतोबुद्धं न पश्यति ॥ ४९ ॥

*didṛkṣita-paricchinna-parāgrūpādi saṁśrayāt  
viparītam ato dṛṣṭyā svato buddhaṃ na paśyati*

The Self is different from objects which are perceived due to desire, which are limited and outward, and which are the substrata of colour and other qualities. So one cannot see the Self, which is of the nature of consciousness through [perceptual] cognition. [Chapter 3 – Verse 49]

### Chapter 3 - Verse 50

न्यायसिद्धमतो वक्ति दृष्टेर्द्रष्टारमात्मनः ।  
न पश्येत्प्रत्यगात्मानं प्रमाणं श्रुतिरादरात् ॥ ५० ॥

*nyāya-siddham ato vakti dṛṣṭer draṣṭāram ātmanah  
na paśyet pratyagātmānaṃ pramāṇaṃ śrutir ādarāt*

So, Sruti which is authoritative and supported by reasoning says with great care that "You cannot see the Seer of seeing," i.e. you cannot see your own inward Self. [Chapter 3 – Verse 50]



### Chapter 3 - Verse 51 - Introduction

अनुमान-अविषयत्वेऽन्यदपि कारणम् उच्यते ।

*anumānāviṣayatve 'nyad api kāraṇam ucyate*

Another reason for its not being an object of inference is now stated. [Introduction – Chapter 3 – Verse 51]

### Chapter 3 - Verse 51

प्रत्यक्षस्य पराक्त्वात् न सम्बन्धग्रहणं यतः ।  
आत्मनोऽतोऽनुमित्यास्यानुभवो न कथञ्चन ॥ ५१ ॥

*pratyakṣasya parāktvān na sambandha-grahaṇam yataḥ  
ātmano 'to 'numityāsyānubhavo na kathamcana*

Since perception is concerned with external objects, it cannot comprehend the invariable relation [of the Self and the hetu]. so the experience of the Self can never be obtained from inferential knowledge. [Chapter 3 – Verse 51]

### Chapter 3 - Verse 52 - Introduction

एवमयं प्रमातृ-प्रमाण-प्रमेय-व्यवहारः

सर्व एव पराचीन-विषयः एव, न प्रतीचीनम्

आत्मानम् अवगाहयितुम् अलम्। एवं च सति, अनेनैव  
यथोक्तोऽर्थोऽवसातुं शक्यते इत्याह।

*evam ayaṁ pramāṭṛ-pramāṇa-prameya-vyavahāraḥ  
sarva eva parācīna-viṣaya eva na praticīnam  
ātmānam avagāhayitum alam. evaṁ ca saty anenaiva  
yathokto 'rtho 'vasātuṁ śakyata ity āha*

Thus, the entire empirical analysis in terms of cognizer, source of cognition, and cognitum is concerned with external objects, but it is not competent enough to comprehend the inward Self. This being the case, the point stated above can be concluded as follows. [Introduction – Chapter 3 – Verse 52]

### Chapter 3 - Verse 52

प्रमाणव्यवहारोऽयं सर्व एव पराग्यतः।

सुविचार्याप्यतोऽनेन युष्मद्येव दिदृक्षते ॥ ५२ ॥

*pramāṇa-vyavahāro 'yaṁ sarva eva parāg yataḥ  
suvicāryāpy ato 'nena yuṣmady eva didṛkṣate*

Since the entire empirical analysis of pramana (and other factors) relates to external objects, one will desire to perceive only external objects by perception, etc., even after proper inquiry. [Chapter 2 – Verse 52]

### Chapter 3 - Verse 53 - Introduction

यस्मात् लौकिक-प्रत्यक्षादि-प्रमाण-अनधिगम्यः  
"अहं ब्रह्मास्मि" इति वाक्यार्थः तस्मात् ।

*yasmāl laukika pratyakṣādi-pramāṇānadhigamyo  
'haṁ brahmāsmi vākyaṛthas tasmāt*

Since the import of the sentence "I am Brahman" cannot be known through perception and other empirical means of knowledge, therefore it is said. [Introduction - Chapter 3 – Verse 53]

### Chapter 3 - Verse 53

अन्वयव्यतिरेकाभ्यां निरस्याप्राणतो यतः ।  
वीक्षापन्नस्य कोऽस्मीति तदसीति श्रुतिर्जगौ ॥ ५३ ॥

*anvaya-vyatirekābhyāṁ nirasyāprāṇato yateḥ  
vikṣāpannasya ko 'smiṭi tad asīti śrutir jagau*

To the enquirer who, after rejection of all objects upto the vital breath [as not-Self] by the reasoning of anvaya-vyatireka, is desirous of knowing "Who am I?" Sruti replies, "You are that". [Chapter 2 – Verse 53]

### Chapter 3 - Verse 54 - Introduction

सोऽयम् अन्वय-व्यतिरेक-न्याय एतावानेव यदवसानो  
वाक्यार्थः तदभिज्ञस्य "अहं ब्रह्मास्मि" इत्याविर्भवति ।  
द्रष्टृदृश्य-विभागेन आगमापायि-साक्षिविभागेन च  
श्रुत्यभ्युपगमतः सङ्क्षिप्य उच्यते ।

*so 'yam anvaya-vyatireka-nyāya etāvān eva yad-avasāno  
vāk्यārthas tad-abhijñasyāhaṁ brahmāsmity āvirbhavati.  
draṣṭṛ-drśya-vibhāgenāgamāpāyi-sākṣi-vibhāgena ca  
śruty-abhyupagamataḥ saṁkṣipyocyate*

The reasoning of anvaya-vyatireka goes so far as the ascertainment of the import of the sentence. To one who has comprehended this, the knowledge of "I am Brahman" manifests. The distinction between the Seer and the seen, as well as the distinction between what appears and disappears and the witness thereof, which is accepted by Sruti, will be stated briefly in the sequel. [Introduction – Chapter 3 – Verse 54]

### Chapter 3 - Verse 54

दृश्यत्वाद् घटवद्देहो देहवच्चेन्द्रियाण्यपि ।  
मनश्चेन्द्रियवज्ज्ञेयं मनोवन्निश्चयादिमत् ॥ ५४ ॥

*drśyatvād ghaṭa-vad deho deha-vac cendriyāṇy api  
manaś cendriya-vaj jñeyam mano-van niścayādi-mat*

The body, since it is seen, is like a pot. The senses, too, are in the same way as the body. The mind also must be understood in the same way as the senses. Like the mind, the determinative instrument (i.e. the intellect) must be understood. [Chapter 3 – Verse 54]

### Chapter 3 - Verse 55 - Introduction

तथा सकल-कार्यकारण-आगमापायि-विभाग-  
साक्षित्वेनापि ।

*tathā sakala-kārya-kāraṇāgamāpāyi-vibhāga-  
sākṣitvenāpi*

In the same way [the other kind of anvaya-vyatireka reasoning can be stated] by the distinction between the entire realm of objects related as cause and effect, which come and go, and their witness. [Chapter 3 – Verse 55]

### Chapter 3 - Verse 55

प्रागसद्याति पश्चात् सत् सच्च यायादसत्तथा ।  
अनात्माभिजनं तत्स्याद्-विपरीतः स्वयं दृशिः ॥ ५५ ॥

*prāg asad yāti paścāt sat sac ca yāyād asat tathā  
anātmābhijanam tat syād viparitaḥ svayaṁ dṛśiḥ*

What is non-existent earlier becomes existent later. Like-wise, what is [now] existent becomes non-existent [later]. This is the nature of the not-Self. Different from this is the Self which is knowledge by its very nature. [Chapter 3 – Verse 55]

### Chapter 3 - Verse 56 - Introduction

तत्र घटादीनां दृश्यानाम् अनात्मत्वं  
द्रष्टात्म-पूर्वकं प्रत्यक्षेणैव  
प्रमाणेन उपलभ्य अनात्मनः च असाधारणान्  
धर्मान् अवधार्य, तैः दृश्यत्व-आगमापायादिभिः  
धर्मैः शरीरेन्द्रिय-मनोनिश्चयादि-वृत्तिः  
अनात्मतया व्युदस्य, अहंवृत्तिमतोऽपि  
दृश्यत्व-अविशेषात् द्रष्टृपूर्वकत्वम् अवसीयते ।  
तदेतदाह ।

*tatra ghaṭādinām dṛśyānām anātmatvaṃ  
draṣṭrātma-pūrvakam pratyakṣeṇaiva  
pramāṇenopalabhyānātmanaś cāsādhāraṇān  
dharmān avadhārya tair dṛśyatvāgamāpāyādibhir  
dharmaih śarīrendriya-mano-niścayādi-vṛttir  
anātmatayā vyudasyāham-vṛttimato 'pi  
dṛśyatvāviśeṣād draṣṭr-pūrvakatvam avasiyate.  
tad etad āha*

Now, knowing by means of perception alone that objects such as pot which are seen are not-Self inasmuch as they presuppose the Seer (to be seen); ascertaining the special qualities of the not-Self; rejecting the body, the senses, the mind, and the determinative modes of the intellect as not-Self by the qualities such as being perceived and being subject to origination and cessation; it is decided that the internal organ also, which has the "I"-notion, presupposes the Seer, since it does not differ from other objects [such as the body] in respect of being perceived. This we state as follows. [Introduction – Chapter 3 – Verse 56]

### Chapter 3 - Verse 56

घटादयो यथा लिङ्गं स्युः परंपरयाऽहमः ।  
दृश्यत्वादहमप्येवं लिङ्गं स्याद्-द्रष्टुरात्मनः ॥ ५६ ॥

*ghaṭādayo yathā liṅgaṃ syuḥ paramparayā 'hamah  
drśyatvād aham apy evaṃ liṅgaṃ syād draṣṭur ātmanah*

Just as objects such as pot successively serve as the reason for inferring the existence of the "I", even so the "I", since it is seen, serves as the reason for inferring the existence of the Seer-Self. [Chapter 3 – Verse 56]

### Chapter 3 - Verse 57 - Introduction

ननु द्रष्टृ-दर्शनदृश्यानां जाग्रत्-स्वप्न-  
सुषुप्तेषु, आगमापायदर्शनात् यत् साक्षिकौ तेषाम्  
आगमापायौ, स आगमापायविभागरहितः आत्मा  
यथा यन्निबन्धनौ जगतः प्रकाशाप्रकाशौ, स  
प्रकाशाप्रकाश-विभागरहितः सूर्यः इति । यदा  
चैवं, तदा वाक्यावगम्यस्य अर्थस्य अनुदित अनस्तमित-  
विज्ञानमात्र-स्वभावस्य अनुमानेनैव  
प्रतिपन्नत्वात् पुनरपि वाक्यस्य निर्विषयत्व-  
प्रसङ्गः । नैष दोषः । लिङ्ग-व्यवधानेन तत्प्रतिपत्तेः ।  
ननु साक्षाद्-आपरोक्षादात्मस्वभावेन अनात्मनो  
हानोपादानयोः सम्बन्ध-ग्रहणात्, कमतिशयं  
वाक्यं कुर्यात् मैवं वोचः । लिङ्गाधीनत्वात्  
तत्प्रतिपत्तेः । न हि लिङ्गव्यवधानेन आत्मप्रतिपत्तिः  
साक्षात्प्रतिपत्तिः भवति । "यमेवैष वृणुते तेन  
लभ्यः" इति श्रुतेः । अत आह ।

*nanu draṣṭṛ-darśana-dṛśyānāṃ jāgrat-svapna-  
susupteṣv āgamāpāya-darśanād yat-sākṣikau teṣām  
āgamāpāyau sa āgamāpāya-vibhāga-rahita ātmā  
yathā yan-nibandhanau jagataḥ prakāśāprakāśau sa  
prakāśāprakāśa-vibhāga-rahitaḥ sūrya iti. yadā  
caivam tadā vākṣyāvagamyasyārthasyānuditānastamita-  
vijñāna-mātra-svabhāvasyānumānenaiva  
pratipannatvāt punar api vākṣyasya nirviṣayatva-  
prasaṅgaḥ. naiṣa doṣaḥ. liṅga-vyavadhānena tat-pratipatteḥ.  
nanu sākṣād-aparokṣād-ātma- svabhāvenānātmano  
hānopādānayoḥ sambandha-grahaṇāt kam atīśayam  
vākyaṃ kuryāt. maivam voçaḥ. liṅgādhīnatvāt  
tat-pratipatteḥ. na hi liṅga- vyavadhānenātma-pratipattiḥ  
sākṣāt-pratipattir bhavati "yam evaiṣa vṛṇute tena  
labhyaḥ" iti śruteḥ. ata āha*

There may be an objection : "Since the triple factors of cognizer, cognition, and cognitum are found to have origination and cessation in the states of waking, dream, and deep sleep, that which is the witness to their origination and cessation is the Self, which is devoid of origination and cessation, in the same way as the day and the night of the world are dependent on the sun which is itself free from day and night. This being the case, it follows that since the Self, which is of the nature of consciousness alone that neither rises nor sets and which is said to be known through the Sruti text, can be known through inference itself, the Sruti text, once again, has nothing to convey." This objection is untenable, because in [inference] one gets knowledge for the Self through the mediation of reason.



There is again the Object : "Since the not-Self which is accepted as well as rejected is apprehended in relation with the Self which is direct and immediate, what more could the Sruti text accomplish?" Do not say so, because [in the case of inference] knowledge of the Self is dependent on the reason. Indeed, knowledge of the Self obtained through the mediation of the reason is not immediate knowledge, for there is the Sruti text, "That [Self] indeed this [aspirant] prays to, by that [Self which constitutes the nature of the seeker, the Self] is known." Therefore, the following is said. [Introduction – Chapter 3 – Verse 57]

### Chapter 3 - Verse 57

लिङ्गमस्तित्वनिष्ठत्वात् न स्याद्वाक्यार्थ-बोधकम् ।  
सदसद्-व्युत्थितात्माऽयम् अतो वाक्यात् प्रतीयते ॥ ५७ ॥

*liṅgam astitva-niṣṭhatvān na syād vākyārtha-bodhakam  
sad-asad-vyutthitātmā 'yam ato vākyāt pratiyate*

Since the reason can prove only the existence of the Self, it cannot establish what is signified by the sentence. So, the Self, which is different from the existent and the non-existent, is known through the sentence. [Chapter 3 – Verse 57]

## Chapter 3 - Verse 58 Introduction

ननु यदि व्यावृत्त-सदसद्-विकल्पजालं वस्त्वभीष्टं वाक्याद्-भवतः, तथापि तु उत्सायते वाक्यविषया तृष्णा । यस्माद् अन्तरेणापि वाक्यश्रवणं निरस्त-अशेषविकल्पम् आगोपाल-आविपालपण्डितं सुषुप्ते वस्तु सिद्धम्, अतो नार्थो वाक्य-श्रवणेन । नैतदेवम् । किं कारणम् ? सर्वानर्थ-बीजस्य आत्म-अनवबोधस्य सुषुप्ते संभवात् । यदि हि सुषुप्तेऽज्ञानं नाभविष्यत् अन्तरेणापि वेदान्त-वाक्य-श्रवण-मनन-निदिध्यासनानि "अहं ब्रह्मास्मि" इत्यध्य-वसायात् सर्वप्राणभृतामपि स्वरसत एव सुषुप्त-प्रतिपत्तेः सकलसंसारो-च्छित्ति-प्रसङ्गः । न च कैवल्यात् पुनरुत्थानं न्याय्यम्, अनिमोक्ष-प्रसङ्गात् । न च "अन्य एव सुषुप्तः, अन्य एवोत्थितः" इति शक्यं वक्तुं, "नाद्राक्षमहं सुषुप्तेऽन्यत् किञ्चिदपि" इति उत्थितस्य प्रत्यभिज्ञा-दर्शनात् । तस्मात्, अवश्यं सुषुप्तेऽज्ञानम् अभ्युपगन्तव्यम् ।

ननु यदि तत्र अज्ञानम् अभविष्यत्, रागद्वेष-घटाज्ञानादिवत् प्रत्यक्षम् अभविष्यत्, यथेह लोके "घटं न जानामि" इत्यज्ञानम् अव्यवहितं प्रत्यक्षम् । अत्रोच्यते । न । अभिव्यञ्जकाभावात् । कथम् अभिव्यञ्जकाभावः इति चेत् शृणु ।

*nanu yadi vyāvṛtta-sad-asad-vikalpa-jālaṃ vastv abhiṣṭaṃ vākyaḥ bhavatas tathāpi tūtsāryate vākya-viṣayā tṛṣṇā—yasmād antareṇāpi vākya-śravaṇaṃ nirastāśeṣa-vikalpaṃ āgopālāvipāla-paṇḍitaṃ suṣupte vastu siddham ato nārtho vākya-śravaṇena. naitad evam. kiṃ kāraṇam. sarvānārtha-bijasyātmānavabodhasya suṣupte sambhavāt. yadi hi suṣupte 'jñānaṃ nābhaviṣyad antareṇāpi vedānta-vākya-śravaṇa-manana-nididhyāsanāny ahaṃ brahmāsmity adhyavasāyāt sarva-prāṇa-bhṛtām api svarasata eva suṣupta-pratipatteḥ sakala-saṃsārocchitti-prasaṅgaḥ. na ca kaivalyāt punar-utthānaṃ nyāyyam anirmokṣa-prasaṅgāt. na cānya eva suṣupto 'nya evotthita iti śakyam vaktum nādrākṣam ahaṃ suṣupte 'nyat kiṃcid apity utthitasya pratyabhijñā-darśanāt. tasmād avasyaṃ suṣupte 'jñānaṃ abhyupagantavyam. nanu yadi tatrājñānaṃ abhaviṣyad rāga-dveṣa-ghaṭājñānādi-vat pratyakṣam abhaviṣyad yatheha loke ghaṭaṃ na jānāmity ajñānaṃ avyavahitaṃ pratyakṣam. atrocyate. na. abhivyañjakābhāvāt. katham abhivyañjakābhāva iti cecchrṇu*

It may be argued: "It is desired by you that knowledge of reality which is free from the distinctions of the existent and the non-existent is obtained from the Sruti text, and [when this reality is known] the desire to know what is conveyed by the sentence comes to an end. However, since even without hearing the sentence reality which is free from the entire...

....range of distinctions is attained by everyone, from cowherds and shepherds to learned men, in the state of sleep, there is nothing to be gained by the hearing of the sentence." We reply : it is no so. "Why is it no so?" Because ignorance of the Self which is the root cause of all evil exists in the state of sleep. If ignorance were not present in sleep, then even without hearing the Vedanta text, reflection on it, and meditation upon it, one should be able to have knowledge "I am Brahman"; in that case, since all living beings naturally have the experience of sleep, it would result in the destruction of bondage in its entirety [then itself]. Returning to the waking state from the condition of liberation [which one is supposed to attain in sleep] is not proper as it will make liberation impermanent. Nor can it be said, "The person who wakes up is different from the one who was asleep [and attained liberation], "for the person who wakes up has he recognition, "I did not see anything whatsoever in sleep." Hence, the existence of ignorance in sleep has to be accepted.

It may be argued: "If ignorance were present in the state of sleep, then it should have been directly known in the same way as we directly know our desire and aversion as well as our ignorance about objects such as pot [in the waking state]; here in our day-to-day experience there is direct perception of ignorance in the form, "I do not know the pot." This argument, we reply, cannot be accepted. [The presence of ignorance in the state of sleep is not known at that time] because of the absence of the manifest (viz. the internal organ then). If you ask: "How is the manifest absent [at the time]?" then listen. [Chapter 3 - Verse 58 - Introduction]

### Chapter 3 - Verse 58

बाह्यां वृत्तिमनुत्पाद्य व्यक्तिः स्यान्नाहमो यथा ।  
नर्तेऽन्तःकरणं तद्वद् ध्वान्तस्य व्यक्तिराञ्जसी ॥ ५८ ॥

*bāhyām vṛttim anutpādya vyaktiḥ syān nāhamo yathā  
narte 'ntaḥkaraṇam tad-vad dhvāntasya vyaktir āñjasi*

Just as the "I" does not manifest itself without originating the modes of the external objects, even so there is no direct manifestation of ignorance in the absence of the internal organ.  
[Chapter 3 – Verse 58]

### Chapter 3 - Verse 59 - Introduction

कश्चित् अतिक्रान्तं प्रतिस्मृत्य "दृश्यत्वाद्-अहमप्येवं  
लिङ्गं स्यात् द्रष्टुः आत्मनः" इति निर्युक्तिकम्  
अभिहितम् इत्याह । किं कारणम् ? अहंतज्ज्ञात्रोः  
विवेकाप्रसिद्धेः । यथेह घटदेवदत्तयोः  
ग्राह्य-ग्राहकत्वेन स्फुटतरो विभागः प्रसिद्धो  
लोके, न तथेह अहङ्कार-तज्ज्ञात्रोः विभागोऽस्तीति ।  
तस्मात्, असाधु- एतद्-अभिहितमिति । अत्रोच्यते ।

*kaścid atikrāntaṃ pratismṛtya "dṛśyatvād aham apy  
evaṃ liṅgaṃ syād draṣṭur ātmanah" iti niryuktikam  
abhihitam ity āha. kiṃ kāraṇam. ahaṃ-taj-jñātror  
vivekāprasiddheḥ. yatheha ghaṭa-devadattayor  
grāhya-grāhakatvena sphuṭataro vibhāgaḥ prasiddho  
loke na tathehāhaṃkāra-taj-jñātror vibhāgo 'stīti  
tasmād asādhv etad abhihitam iti. atrocyate*

Someone remembering what was stated earlier, viz. "Even so the "I", since it is seen, serves as the reason for inferring the existence of the Seer-Self" (II.56) says that it is untenable. Why? Because the distinction between the "I" and its knower, he says, cannot be established. Just as in our day-to-day experience the distinction between a pot and Devadatta is very clearly established as that between the known object and its knower, even so there is no such distinction between the "I" and its knower, and so what was stated earlier is not correct. We reply as follows. [Introduction - Chapter 3 – Verse 59]

### Chapter 3 - Verse 59

दाह्यदाहकतैकत्र यथा स्याद्-वह्निदारुणोः ।  
ज्ञेयज्ञातृकतैवं स्यात् अहंज्ञात्रोः परस्परम् ॥ ५९ ॥

*dāhya-dāhakataikatra yathā syād vahni-dāruṇoḥ  
jñeya-jñātrkataivam syād ahaṁ-jñātroḥ parasparam*

Just as in the case of fire and wood, the burnt object and the burning agent exist together in the same place [in an indistinguishable form], even so, in the case of the "I" and its knower, what is known and its knower exist together in the same place being mutually indistinguishable. [Chapter 3 – Verse 59]

### Chapter 3 - Verse 60 - Introduction

एवं तावद् अविद्योत्थस्य अन्तःकरणस्य बाह्यविषय-निमित्तरूप-अवच्छेदाय अहंवृत्तिः व्याप्रियते । तथा अवच्छिन्नं सत् कूटस्थ-प्रत्यगात्म-उपादान-अवबोधरूपस्य अव्यवधानतया विषयभावं प्रतिपद्यत इति । तत्र तयोः ज्ञात्रहंता-रूपयोः अवभासक-अवभास्यत्व-सम्बन्ध-व्यतिरेकेण नान्यत् सम्बन्धान्तरम् उपपद्यते । अहंतारूपं तु आत्मसात्कृत्वा अहंकञ्चुकं परिधाय उपकार्यत्व-उपकारकत्व-क्षमः सन्, बाह्यविषयेण उपकारिणा अपकारिणा वा आत्म-आत्मीयं संबन्धं प्रतिपद्यते । तदभिधीयते ।

*evam tāvad avidyotthasyāntaḥkaraṇasya bāhya-  
viṣaya-nimitta-rūpāvacchedāyāham-vṛttir vyāpriyate.  
tayāvacchinnaṁ sat kūṭastha-  
pratyagātmopādānāvabodha-rūpasyāvvyavadhānatayā  
viṣaya-bhāvaṁ pratipadyata iti. tatra tayoṛ jñātr-  
ahantā-rūpayor avabhāsakāvabhāsyatva-sambandha-  
vyatirekeṇa nānyat sambandhāntaram upapadyate.  
ahantā-rūpaṁ tv ātmasātkṛtvā 'ham-kañcukaṁ  
paridhāyopakāryatvopakāratva-kṣamaḥ san  
bāhya-viṣayeṇopakāriṇāpakāriṇā vātmātmīyaṁ  
sambandhaṁ pratipadyate. tad abhidhiyate*

Thus, the internal organ, which is a product of avidya, undergoes modification due to its relation with external objects, and there arises the "I" -notion in it for delimiting its modification [as such-and such]. the internal organ, being delimited by the "I"-notion, becomes an object directly to the reflected consciousness (i.e. cidabhasa) of which the immutable inward Self is the cause. Now, no relation except the relation of the revealer and the revealed is tenable between the "I" and its knower. Appropriating the internal organ as its own and putting on the mask of the "I", the Self becomes fit enough for the helped-helper relation, and comes to be related with the external object, helpful or harmful as the case may be, claiming it its own. this is stated now. [Introduction – Chapter 3 – Verse 60]

### Chapter 3 - Verse 60

इदं ज्ञानं भवेज्ज्ञातुः ममज्ञानं तथाहमः ।

अज्ञानोपाधिनेदं स्याद् विक्रियातोऽहमो मम ॥ ६० ॥

*idaṃ-jñānaṃ bhavej jñātur mama-jñānaṃ tathāhamah  
ajñānopādhinedaṃ syād vikriyāto 'hamo mama*

To the knower-Self there arises the cognition as "this" [in respect of the internal organ delimited by the "I"] and to the "I" there arises the cognition as "mine" [in respect of pot, etc.]. The cognition as "this" is through cidabhasa which has ajnana for its adjunct, and the cognition as "mind" is from the "I" of the internal organ which is subject to modification [because of its relation with external objects]. [Chapter 3 – Verse 60]



### Chapter 3 - Verse 61 - Introduction

एकस्यैव ज्ञातुः, अन्तर्बाह्य-निमित्तभेदात् विभिन्नेऽपि  
विषये "इदं" "मम" इति ज्ञानद्वैरूप्यं जायते इत्युक्तम् ।  
अत्र उपक्रियमाण-अपक्रियमाणस्यैव ज्ञातुर्विषये  
ममप्रत्ययो भवति । विपर्यये च इदंप्रत्ययः इति  
कथमवगम्यते ? अवगम्यताम् अन्वयव्यतिरेकाभ्याम् ।  
तत् कथमित्याह ।

*ekasyaiva jñātur antar-bāhya-nimitta-bhedād vibhinne'pi  
viṣaya idaṁ mameti jñānaṁ dvairūpyaṁ jāyata ity uktam.  
atropakriyamāṇāpakriyamāṇasyaiva jñātur viṣaye  
mama-pratyayo bhavati viparyaye cedam-pratyaya iti  
katham avagamyate. avagamyatām anvaya-vyatirekābhyām.  
tat katham ity āha*

It has been stated that two kinds of cognition, the cognition of "this" and the cognition of "mine", arise in respect of the same object for one and the same knower due to the difference between what is internal (i.e. the cidabhasa conditioned by ajnana) and what is external (i.e. the modification of the internal organ developing a pragmatic attitude towards objects) which are their causes. Here it may be asked: "How is it known that to the knower there arises the cognition of "mine" in respect of objects which are thought of as helpful or harmful, and on the contrary there arises the cognition of "this" [when there is known ajnana alone as the adjunct]?" The reply is that it is known through the reasoning of anvaya-vyatireka. To explain how it is known, the following is said. [Introduction – Chapter 3 – Verse 61]

### Chapter 3 - Verse 61

अनुपक्रियमाणत्वात् न ज्ञातुः स्यादहं मम ।  
घटादिवदिदं तु स्यात् मोहमात्रव्यपाश्रयात् ॥ ६१ ॥

*anupakriyamāṇatvān na jñātuḥ syād ahaṁ mama  
ghaṭādi-vad idaṁ tu syān moha-mātra-vyapāśrayāt*

Because nothing can make any contribution to the Witness, the "I" is not adopted by it with the feeling "mind". On the contrary, it is a "this", just like a pot (or any other object), because its basis is just ignorance. [Chapter 3 – Verse 61]

### Chapter 3 - Verse 62 - Introduction

मोह-तत्कार्याश्रयत्वात् ज्ञातृत्व-विक्रिययोः  
पूर्वत्र इदंममज्ञान-अन्वयः प्रदर्शितः ।  
अथाधुना तद्व्यतिरेकेण व्यतिरेक-प्रदर्शनार्थमाह ।

*moha-tat-kāryāśrayatvāj jñārtva-vikriyayoḥ  
pūrvatredaṁ-mama-jñānānvayaḥ pradarsītaḥ.  
athādhunā tad-vyatirekeṇa vyatirekapradarśanārthamāha*

Earlier it has been shown that the knower and the "I" get cognition of "this" and "mind" respectively, since they have ajnana and its effect (i.e. the mutable internal organ) as their respective adjuncts. Now the following is said with a view to show that these two cognitions are absent when these two adjuncts are absent. [Chapter 3 – Verse 62]

### Chapter 3 - Verse 62

विक्रियाऽज्ञानशून्यत्वात् नेदं न च ममात्मनः ।  
उत्थितस्य सतोऽज्ञानं नाहमज्ञासिषं यतः ॥ ६२ ॥

*vikriyā-jñāna-śūnyatvān nedam na ca mamātmanah  
utthitasya sato 'jñānam nāham ajñāsiṣam yataḥ*

Neither the cognition of "this" nor that of "mine" arises to the Self [in deep sleep], since it is bereft of the mutable internal organ and ajnana [at that time]; for, only when a person wakes up he knows his ignorance [through recollection] in the form, "I did not know [anything them]." [Chapter 3 – Verse 62]

### Chapter 3 - Verse 63 - Introduction

आत्मानात्म-विवेकस्य इयत्ता-प्रदर्शनार्थमाह ।

*ātmānātma-vivekasyeyattā-pradarśanārtham āha*

To show the limit of the discrimination between the Self and the not-Self, the following is said. [Introduction – Chapter 3 – Verse 63]

### Chapter 3 - Verse 63

वाक्यप्रत्यक्षमानाभ्याम् इयानर्थः प्रतीयते ।  
अनर्थकृत्तमोहानिः वाक्यादेव सदात्मनः ॥ ६३ ॥

*vākya-pratyakṣa-mānābhyām iyān arthaḥ pratiyate  
anartha-kṛt-tamo-hānir vākyaḍ eva sad-ātmanah*

From the [subsidiary] scripture text and perceptual evidence, this much is known. But the destruction of ignorance which is the cause of evil to the real Self takes place only from the [principal] text. [Chapter 3 – Verse 63]

## Chapter 3 - Verse 64 - Introduction

द्वितीयाध्यायादौ श्रोतृचतुष्टयम् उपन्यस्तम् । तत्र कृत्स्न-अनात्मनिवृत्तौ सत्यां  
यः प्रत्यगात्मनि अवाक्यार्थतां प्रतिपद्यते, स क्षपित-अशेषान्तराय-हेतुरिति ।  
न तं प्रति वक्तव्यं किञ्चिदपि अवशिष्यते । योऽपि वाक्यश्रवण-मात्रादेव  
प्रतिपद्यते, तस्यापि अतीन्द्रिय-शक्तिमत्त्वात् न किञ्चिदपि अपेक्षितव्यम्  
अस्ति । यश्च श्रावित-तत्त्वमस्यादि-वाक्यः स्वयमेव अन्वयव्यतिरेकौ  
कृत्वा, तदवसाने एव वाक्यार्थं प्रतिपद्यते । असावपि यथार्थं प्रतिपन्नः इति  
पूर्ववदेव उपेक्षितव्यः । यः पुनः अन्वयव्यतिरेकौ कारयित्वापि पुनः पुनर्वाक्यं  
श्राव्यते यथाभूतार्थ-प्रतिपत्तये, तस्य कृतान्वय-व्यतिरेकस्य सतः कथं वाक्यं  
श्राव्यत इति ? उच्यते ।

*dvitīyādhyaṣyādau śrotr-catuṣṭayam upanyastam.  
tatra kṛtsnānātma-nivṛttau satyām yaḥ  
pratyagātmany avākyaṛthatām pratipadyate sa  
kṣapitāśeṣāntarāya-hetur iti na taṁ prati vaktavyam  
kiṁcid apy avaśiṣyate. yo 'pi vākya-śravaṇa-mātrād  
eva pratipadyate tasyāpy atīndriya-śaktimattvān na  
kiṁcid apy apekṣitavyam asti. yaś ca śrāvita-tat-  
tvam-asy-ādi-vākyaḥ svayam evānvaya-vyatirekau  
kṛtvā tad-avasāna eva vākyaṛtham pratipadyate 'sāv  
api yathārtham pratipanna iti pūrva-vad  
evopekṣitavyaḥ. yaḥ punar anvaya-vyatirekau  
kārayitvāpi punaḥ punar vākyaṁ śrāvyaṭe yathā-  
bhūtārtha-pratipattaye tasya kṛtānvaya-vyatirekasya  
sataḥ katham vākyaṁ śrāvyaṭa iti. ucyate*

At the beginning of the second chapter, four classes of disciples were mentioned. Of these, a person [like Viraj], having rejected the entire not-Self, comprehends the non-sentential import in respect of the inward Self; since he has removed the cause of all impediments, there is nothing else which remains to be communicated to him. Also, a person [like Pisacaka] who comprehends the truth by the merely hearing the text does not require anything more, as he is in possession of extra power. Further, a person [like Svetaketu], who, hearing the text, "That thou art," etc. resorts to the reasoning of anvaya-vyatireka on his own and comprehends the import of the text at the end of this reasoning process, he too can be left alone like the [two] previous ones for the reason that he too has known the truth as it is. But in the case of a person who, even after being made to go through the reasoning of anvaya-vyatireka repeatedly, has to hear the text again and again in order to know reality as it is - for him who has already applied the reasoning of anvaya-vyatireka [to the text], why is the text heard [again and again]? The reply is as follows. [Introduction – Chapter 3 – Verse 64] 248

### Chapter 3 - Verse 64

नवसङ्ख्याहतज्ञानो दशमो विभ्रमाद्यथा ।  
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान्नव ॥ ६४ ॥

*nava-saṁkhyā-hṛta-jñāno daśamo vibhramād yathā  
na veti daśamo 'smiti vīkṣamāṇo 'pi tān nava*

It is just like the case of the tenth man who, even though looking at the nine people, does not know "I am the tenth man," being overwhelmed by the number "nine" due to delusion.  
[Introduction – Chapter 3 – Verse 64]

### Chapter 3 - Verse 65 - Introduction

अथ दृष्टान्तगतम् अर्थं दार्ष्टान्तिकार्थं  
समर्पयिष्यन्नाह ।

*atha dr̥ṣṭānta-gatam artham dār̥ṣṭāntikārthe  
samarpayiṣyann āha*

Now, applying the meaning sought to be conveyed by the example to the exemplified, the following is said. [Introduction - Chapter 3 – Verse 65]

### Chapter 3 - Verse 65

अपविद्धद्वयोऽप्येवं तत्त्वमस्यादिना विना ।  
वेत्ति नैकलमात्मानं नान्वेष्यं चात्र कारणम् ॥ ६५ ॥

*apavidḍha-dvayo 'py evaṁ tat-tvam-asy-ādinā vinā  
veti naikalam ātmānaṁ nānveṣyaṁ cātra kāraṇam*

In the same way, though the Self is free from duality, one does not know the only Self without texts like "That thou art." The reason for this need not be searched. [Chapter 3 – Verse 65]

### Chapter 3 - Verse 66 - Introduction

"नान्वेष्यं चात्र कारणमित्युक्तं, तत् कस्मात् ?" इति  
चोदिते प्रत्याह अन्वेषण-असहिष्णुत्वात् ।  
"तत् कथमिति ?" आह ।

*nānveṣyaṃ cātra kāraṇam ity uktaṃ tat  
kasmād iti codite pratyāhānveṣaṇāsahiṣṇutvāt.  
tat katham ity āha*

If it be asked: "It has been stated that the reason for this need not be searched. Why is it so?" we reply that it cannot stand the search. To the question, "How is it so?" we reply as follows. [Chapter 3 – Verse 66]

### Chapter 3 - Verse 66

सेयं भ्रान्तिर्निरालम्बा सर्वन्यायविरोधिनी ।  
सहते न विचारं सा तमो यद्वद्विवाकरम् ॥ ६६ ॥

*seyam bhrāntir nirālambā sarva-nyāya-virodhinī  
sahate na vicāraṃ sā tamo yad-vad divākaram*

This ignorance is without any support. It is opposed to all logic. It cannot enquire inquiry in the same way as darkness cannot endure the sun. [Chapter 3 – Verse 66]



### Chapter 3 - Verse 67 - Introduction

तस्याः खल्वस्या अविद्याया भ्रान्तेः  
सम्यग्ज्ञानोत्पत्तिद्वारेण निवृत्तिः ।

*tasyāḥ khalv asyā avidyāyā bhrānteḥ  
samyag- jñānotpatti-dvāreṇa nivṛttiḥ*

The removal of this illusion of ignorance takes place through the rise of the right knowledge.  
[Introduction – Chapter 3 – Verse 67]

### Chapter 3 - Verse 67

बुभुत्सोच्छेदिनी चास्य सदसीत्यादिना दृढम् ।  
प्रतीचि प्रतिपत्तिः स्यात् नासौ मानान्तराद्भवेत् ॥ ६७ ॥

*bubhutsocchedinī cāsyā sad asīty-ādinā dṛḍham  
pratīci pratipattiḥ syāt nāsau mānāntarād bhavet*

From text such as "You are that Being," which remove the desire for further inquiry, certain knowledge about the inward Self does arise, and this [knowledge] cannot be obtained from other sources. [Chapter 3 – Verse 67]

### Chapter 3 - Verse 68 - Introduction

कथं पुनर्वाक्यं प्रतिपादयत्येव इति चेद्,  
दृष्टान्तोक्तिः ।

*katham punar vākyam pratipādayaty eveti ced  
dr̥ṣṭāntoktiḥ*

If it be asked again: "How could it be said with certainty that the sentence conveys this knowledge?" the following example is given [to answer the question]. [Introduction – Chapter 3 – Verse 68]

### Chapter 3 - Verse 68

जिज्ञासोर्दशमं यद्वत् नवातिक्रम्य ताम्यतः ।  
त्वमेव दशमोऽसीति कुर्यादिवं प्रमां वचः ॥ ६८ ॥

*jijñāsor daśamaṁ yad-van navātikramya tāmyataḥ  
tvam eva daśamo 'sīti kuryād evaṁ pramāṁ vacaḥ*

Just as the sentence "you alone are the tenth" [conveys the desired knowledge] to the suffering inquirer who wants to know the tenth man after counting nine persons, even so does the [scriptural] sentence produce [the desired] knowledge. [Chapter 3 – Verse 68]



### Chapter 3 - Verse 69 - Introduction

सा च तत्त्वमस्यादि-वाक्यश्रवणजा  
प्रमोत्पन्नत्वादेव । न च नैवमिति  
प्रत्ययान्तरं जायते । तदेतत् दृष्टान्तेन  
प्रतिपादयति ।

*sā ca tat-tvam-asy-ādi-vākya-śravaṇa-jā  
pramotpannatvād eva. na ca naivam iti  
pratyayāntaram jāyate. tad etad dṛṣṭāntena  
pratipādayati*

This knowledge which arises from the hearing of texts such as "That thou art" [does not suffer sublation] just because it has come into existence [after destroying all duality]. No other cognition to the effect "It is not so" arises [subsequently]. This is established by the example [given below]. [Introduction - Chapter 3 – Verse 69]

### Chapter 3 - Verse 69

दशमोऽसीति वाक्योत्था न धीरस्य विहन्यते ।  
आदिमध्यावसानेषु न नवत्वस्य संशयः ॥ ६९ ॥

*daśamo 'siti vākyotthā na dhīrasya vihan्यate  
ādi-madhyāvasāneṣu na navasv asya saṁśayaḥ*

His knowledge which arose from the sentence "You are the tenth man" does not suffer sublation. He has no doubt in respect of the nine persons [whom he has counted] before, or during, [or after], the rise of knowledge. [Chapter 3 – Verse 69]

### Chapter 3 - Verse 70

एवं तत्त्वमसीत्यस्माद् द्वैतनुत्प्रत्यगात्मनि ।  
सम्यग्ज्ञातत्वमर्थस्य जायेतैव प्रमा दृढा ॥ ७० ॥

*evam tat tvam asity asmād dvaita-nut pratyagātmani  
samyag-jñātatvam arthasya jāyetaiva pramā dṛḍhā*

Thus, from the sentence "That thou art" there does arise firm knowledge of the inward Self, which dispels duality to one who has correctly understood the meaning of "Thou".  
[Chapter 3 – Verse 70]

### Chapter 3 - Verse 71 - Introduction

प्रत्यगात्मनि प्रमा उपजायते इत्युक्तम् । तत्र  
चोद्यते — "किं यथा घटादि- प्रमेयविषया प्रमा  
कर्त्रादिकारकभेद-अनपह्नवेन जायते  
तथैव । उत अशेषकारकग्रामोपमर्देन कर्तुः  
प्रत्यगात्मनि ?" — इति । उच्यते ।

*pratyagātmani pramopajāyate ity uktam tatra  
codyate. kiṃ yathāghaṭādi-prameya-viṣayā pramā  
kartrādi-kāraka-bhedā 'napahnaveṇa jāyate  
tathaiivotāśeṣa-kāraka-grāmopamardena kartuḥ  
pratyagātmanīti. ucyate*

It has been stated that knowledge of the Self arises [from the sentence]. Now an objection is raised [with regard to this knowledge:] "Does it arise like the knowledge of pot and other objects without removing the distinctions of the factors of action such as the agent? Or, does it arise in the Self of the agent by destroying the entire set of the factors of action?" We reply as follows. [Introduction – Chapter 3 – Verse 71]

### Chapter 3 - Verse 71

प्रत्यक्ताऽस्य स्वतोरूपं निष्क्रियाकारकाफलम् ।  
अद्वितीयं तदिद्धा धीः प्रत्यगात्मेव लक्ष्यते ॥ ७१ ॥

*pratyaktā 'sya svato rūpaṃ niṣkriyākāraḥkāphalam  
advitīyaṃ tad-iddhā dhīḥ pratyagātmeva lakṣyate*

Inwardness is the intrinsic nature of the Self which is non-dual and which is free from action, factors of action, and the fruits of action. The intellect, being illumined by it, is designated as if it is the inward Self. [Chapter 3 – Verse 71]

### Chapter 3 - Verse 72

यस्मादेवम् ।  
विपश्चितोऽप्यतस्तस्याम् आत्मभावं वितन्वते ।  
दवीयस्स्विन्द्रियार्थेषु क्षीयते ह्युत्तरोत्तरम् ॥ ७२ ॥

*yasmād evam*

*vipaścito 'py atas tasyām ātma-bhāvaṃ vitanvate  
daviyassv indriyārtheṣu kṣiyate hy uttarottaram*

Hence it follows. [Introduction]

So even the wise look upon the intellect as the Self [in their day-to-day life]. However, in respect of the distant senses and their objects, the notion of the Self decreases successively indeed [as one moves outward from the intellect]. [Chapter 3 – Verse 72]

### Chapter 3 - Verse 73 - Introduction

आह — "यदि वाक्यमेव यथाभूतार्थ-अवबोधकं,  
अथ कस्य हेतोः अविद्या-उत्थापितस्य कर्तृत्वादेः  
उपदेशः इति ?" उक्ते प्रतिविधीयते ।

*āha. yadi vākyam eva yathā-bhūtārthāvabodhakam  
atha kasya hetor avidyotthāpitasya kartṛtvāder  
upadeśa ity ukte pratividhiyate*

One may argue : "If the sentence itself conveys knowledge of reality as it is, then why should agency of the Self, etc., which are caused by avidya, be taught?" To this, we reply as follows.  
[Introduction – Chapter 3 – Verse 73]

### Chapter 3 - Verse 73

भ्रान्तिप्रसिद्ध्याऽनूद्यार्थं तत्तत्त्वं भ्रान्तिबाधया ।  
अयं नेत्युपदिश्येत तथैवं तत्त्वमित्यपि ॥ ७३ ॥

*bhrānti-prasiddhyā 'nūdyārthaṃ tat tattvaṃ bhrānti-bādhayā  
ayaṃ nety upadiśyeta tathaivaṃ tat tvam ityapi*

By restating the object of erroneous perception, the sentence "It is not so" teaches the truth of it by negating erroneous perception. Likewise, the sentence "You are that" [teaches the real nature of the jiva by negating what is superimposed on it]. [Chapter 3 – Verse 73]

### Chapter 3 - Verse 74 - Introduction

इममर्थं दृष्टान्तेन बुद्धौ आरोहयति ।

*imam artham dr̥ṣṭāntena buddhāv ārohayati*

This point can be brought home by an example. [Introduction – Chapter 3 – Verse 74]

### Chapter 3 - Verse 74

स्थाणुः स्थाणुरितीवोक्तिः न नृबुद्धिं निरस्यति ।  
व्यनुवादात्तथैवोक्तिः भ्रान्तिं पुंसो न बाधते ॥ ७४ ॥

*sthāṇuḥ sthāṇur itīvoktir na nṛ-buddhiṃ nirasyati  
vyanuvādāt tathāivoktir bhrāntiṃ puṃso na bādhati*

The repeated utterance "Post, post" does not remove the wrong notion of man in the absence of the restatement [of the wrong notion]. In the same way, the statement [about the real nature of the Self] does not sublate the person's erroneous notion [about it in the absence of the restatement of the wrong notion about it]. [Chapter 3 – Verse 74]

### Chapter 3 - Verse 75 - Introduction

यस्मात् श्रोतृप्रसिद्धानुवाद्येव त्वमिति पदं,  
तस्मात् उद्दिश्यमानस्थत्वात् दुःखित्वादेः  
अविवक्षितत्वमेव । विधीयमानत्वे हि सति  
विरोधप्रसङ्गः, न तु विधीयमान-अनूद्यमानयोः, इति ।  
स्वप्रधानयोर्हि पदयोः विरोधाशङ्का,  
सामान्यालिङ्गितत्वात् तयोः, न विपर्यये ।

*yasmāc chrotr-prasiddhānuvādy eva tvam iti padam  
tasmād uddiśyamāna-sṭhatvād duḥkhitvāder  
avivakṣitatvam eva. vidhiyamānatve hi sati  
virodha-prasaṅgo na tu vidhiyamānānūdyamānayor iti.  
sva-pradhānayor hi padayor virodhāśaṅkā  
sāmānyāliṅgitatvāt tayor na viparyaye*

Since the word "thou" only recalls what is already known to the hearer, subjection to suffering, etc., which belong to the subject term, are not intended to be conveyed at all. Indeed, only if they were predicated [of the subject], would there be contradiction [with the import of the Sruti text]; but there cannot be any contradiction between what is restated and what is predicated. Surely, there is scope for contradiction between two words both of which are principal, since they retain primary general meanings, but it is not so, when this is not the case. [Introduction - Chapter 3 – Verse 75]

### Chapter 3 - Verse 75

अनालिङ्गितसामान्यौ न जिहासितवादिनौ ।  
व्युत्थितौ तत्त्वमौ तस्मात् अन्योन्याभिसमीक्षणौ ॥ ७५ ॥

*anālingita-sāmānyau na jihāsita-vādinau*  
*vyutthitau tat-tvamau tasmād anyonyābhisamikṣaṇau*

Since the two words "that" and "thou" do not purport to convey what is to be given up, they do not retain their primary general meanings. Therefore, transcending [the incompatible elements contained in their primary meanings], they show their mutual expectancy. [Chapter 3 – Verse 75]



### Chapter 3 - Verse 76 - Introduction

अपास्तसामान्यार्थत्वात्, अनुवादस्थत्वात्,  
विधीयमानेन च सह विरोधात्, दुःखित्वादेः अस्तु  
कामं जिहासितार्थयोः असंसर्गः । यथोपन्यस्त -  
दोषविरहात्, तत्त्वमर्थयोः संसर्गोऽस्तु  
नीलोत्पलवदिति चेत्, नैवमपि उपपद्यते । तस्मात् ।

*apāsta-sāmānyārthatvād anuvāda-sthatvād  
vidhiyamānena ca saha virodhād duḥkhitvāder astu  
kāmaṃ jihāsītārthayor asaṃsargo yathopanyasta-  
doṣa-virahāt tat-tvam-arthayoḥ saṃsargo 'stu  
nilotpala-vad iti cen naivam apy upapadyate. yasmāt<sup>1</sup>*

It may be argued : "Since the primary general meanings of the two words ["tat" and "tvam"] are discarded, and since the sense of subjection to suffering, etc. [signified by "tvam"] is of the nature of restatement and comes into conflict with what is predicated, let there be no relation between the [primary] meanings of these two words, which have to be given up. However, there could be relation between the [implied] meanings of "tat" and "tvam", as in the case of the "blue lotus", since the defect [of conflict between the meanings of subject and predicate terms] mentioned above cannot arise [in this manner of synthesizing the implied meanings of the two words]." This too, we reply, is untenable. Hence we say. [Introduction – Chapter 3 – Verse 76]



### Chapter 3 - Verse 76

तदर्थयोस्तु निष्ठात्मा द्वयपारोक्ष्यवर्जितः ।

नाद्वितीयं विनात्मानं नात्मा नित्यदृशा विना ॥ ७६ ॥

*tad-arthayos tu niṣṭhātmā dvaya-pāroṣya-varjitah*

*nādvitīyaṃ vinātmānaṃ nātmā nitya-dṛśā vinā*

The meanings of the two words [“Tat” and “Tvam”] terminate in the self which is devoid of both duality and mediacy. The non-duality [of Brahman] is not possible without [identity of Brahman with] the self. The self cannot be [eternal] without the eternal consciousness (i.e. Brahman). [Chapter 3 - Verse 76]

### Chapter 3 - Verse 77 - Introduction

अत्राह — "किमिह जिहासितम्, किं वा उपादित्सितम्?" इति ।  
उच्यते । प्रत्यगात्मार्थाभिधायिनः त्वंपदात्,  
उभयं प्रतीयते "अहं दुःखी", "प्रत्यगात्मा" च ।  
तत्र च प्रत्यगात्मनोऽहं दुःखी इति  
अनेन अभिसम्बन्ध आत्मयाथात्म्य-  
अनवबोधहेतुक एव । अतोऽहमर्थः अनर्थ-उपसृष्टत्वात्,  
अज्ञानोत्थत्वाच्च हेय इति प्रत्यक्षतोऽवसीयते ।  
"तदर्थे किं हेयम्, किं वा उपादेयमिति  
नावध्रियते" । तत इदमभिधीयते ।

*atrāha. kim iha jihāsitaṃ kiṃ vopāditsitaṃ iti.  
ucyate. pratyagātmārthābhidhāyinas tvam-padād  
ubhayaṃ pratiyate 'haṃ duḥkhī pratyagātmā ca.  
tatra ca pratyagātmano 'haṃ duḥkhīty  
anenābhisambandha ātma-yāthātmīyānavabodha-  
hetuka eva. ato 'ham-artho 'narthopasṛṣṭatvād  
ajñānotthatvāc ca heya iti pratyakṣato 'vasiyate.  
tad-arthe kiṃ heyam kiṃ vopādeyam iti  
nāvadhriyate. tata idam abhidhiyate*

Here one may ask : "What aspect [of the meaning of "thou"] has to be rejected and what aspect of it has to be accepted?" We reply as follows. From the word "thou" which signifies the inward Self, a twofold sense is known - the sense of "I am the sufferer" as well as the sense of "I am the inward Self". The relation of the inward Self with the notion of "I am a sufferer" is caused by ignorance of the real nature of the Self alone. Hence, it is quite obvious that the "I" has to be rejected because it is connected with evil and also because it is a product of ajnana. Again, one may ask: "It is not known as to what aspect [of the meaning of "that"] has to be rejected and what aspect of it has to be accepted." So the following is said. [Introduction – Chapter 3 – Verse 77]

### Chapter 3 - Verse 77

पारोक्ष्यं यत्तदर्थं स्यात् तद्वेयमहमर्थवत् ।  
प्रतीचेवाहमोऽभेदः पारोक्ष्येणात्मनोऽपि मे ॥ ७७ ॥

*pāroṣyaṃ yat tad-arthe syāt tadd heyam aham- artha-vat  
praticevāhamo 'bhedaḥ pāroṣyeṇātmano 'pi me*

Mediacy, which is a part of the meaning of "that", has to be rejected just as the "I" [which is a part of the meaning of "thou"] has to be rejected. Just as the "I" is identified with the inward Self [due to ignorance], even so my supreme Self is identified with mediacy. [Chapter 3 – Verse 77]

### Chapter 3 - Verse 78

तत्त्वमर्थेन सम्पृक्तो नानात्वं विनिवर्तयेत् ।  
नापरित्यक्तपारोक्ष्यं त्वं तदर्थं सिसृप्सति ॥ ७८ ॥

*tat tvam-arthena samprkto nānātvam vinivartayet  
nāparityakta-pāroṣyaṃ tvam tad-arthaṃ sisrpsati*

"That", when related to the meaning of "thou," removes plurality. Similarly, "thou" will have no relation with the meaning of "that" which is not divested of mediacy. [Chapter 3 – Verse 78]

### Chapter 3 - Verse 79 - Introduction

"कस्मात् पुनः कारणात् तदर्थोऽद्वितीयलक्षणः  
त्वमर्थेन प्रत्यगात्मना अपृथगर्थः सन्  
अविद्योत्थं सद्वितीयत्वं निहन्तीति ?" उच्यते ।  
विरोधात् । तदुच्यते ।

*kasmāt punaḥ kāraṇāt tad-artho 'dvitiya-lakṣaṇas  
tvam-arthena pratyagātmanā 'pṛthag-arthaḥ<sup>1</sup> sann  
avidyottham sa-dvitiyatvaṁ nihantiti. ucyate.  
virodhāt. tad ucyate*

"How is it, then," one may ask, "that the meaning of 'that', which is the non-dual Brahman and which is not different from the inward Self which is signified by 'thou', destroys the notion of having-a-second caused by ignorance?" The reply is that it is because of contradiction. This is explained as follows. [Introduction – Chapter 3 – Verse 79]

### Chapter 3 - Verse 79

संसारिताद्वितीयेन पारोक्ष्यं चात्मना सह ।  
प्रासङ्गिकं विरुद्धत्वात् तत्-त्वं-भ्यां बाधनं तयोः ॥ ७९ ॥

*samsāritādvitīyena pārokṣyaṁ cātmanā saha  
prāsaṅgikaṁ viruddhatvāt tat-tvaṁ-bhyāṁ bādhanam tayoh*

Since transmigratoriness is opposed to non-duality, and since mediacy is opposed to [the immediacy of] the Self, the removal of these two (i.e. transmigratoriness and mediacy) takes place necessarily from the two words "that" and "thou". [Chapter 3 – Verse 79]

### Chapter 3 - Verse 80 - Introduction

तत्-त्वं-अर्थयोस्तु बाधकत्वेऽन्यदपि  
कारणम् उच्यते ।

*tat-tvam-arthayos tu bādhakatve 'nyad api  
kāraṇam ucyate*

Yet another reason is given to show why the meanings of "that" and "thou" set aside [What is opposed to them]. [Introduction – Chapter 3 – Verse 80]

### Chapter 3 - Verse 80

अज्ञातपुरुषार्थत्वात् श्रौतत्वात् तत्-त्वम्-अर्थयोः ।  
स्वमर्थम् अपरित्यज्य बाधकौ स्तां विरुद्धयोः ॥ ८० ॥

*ajñāta-puruṣārthatvāc chrautatvāt tat-tvam-arthayoḥ  
svam artham aparityajya bādhakau stāṃ viruddhayoḥ*

Since what is signified by "that" and "thou" is the good of human life not already known and is the import of Sruti, their meanings [which qualify each other] sublate what is opposed to them, without giving up their meanings. [Chapter 3 – Verse 80]

### Chapter 3 - Verse 81 - Introduction

एवं तावत् यथोपक्रान्तेन प्रक्रियावर्त्मना न  
प्रत्यक्षादि-प्रमाणान्तरैः विरोधगन्धोऽपि  
सम्भाव्यते । यदा पुनः सर्वप्रकारेणापि  
यतमाना नैव इमं वाक्यार्थं सम्भावयामः,  
प्रत्यक्षादि-प्रमाणान्तर-विरोधतः एव,  
तस्मिन्नपि पक्षे उच्यते ।

*evam tāvad yathopakrāntena prakriyā-vartmanā na  
pratyakṣādi-pramāṇāntarair virodha-gandho 'pi  
saṁbhāvyate. yadā punaḥ sarva-prakāreṇāpi  
yatamānā naivemaṁ vākyārthaṁ saṁbhāvayāmaḥ  
pratyakṣādi-pramāṇāntara-virodhata eva  
tasminn api pakṣa ucyate*

Thus, according to the method of inquiry which has been followed here, no conflict whatsoever with other sources of knowledge such as perception arises. However, if someone holds that "In spite of all efforts, we do not get at this import of the text only because of conflict with other sources of knowledge such as perception," the following is said in connection with this standpoint. [Introduction – Chapter 3 – Verse 81]

### Chapter 3 - Verse 81

प्रत्यक्षादिविरुद्धं चेद् वाक्यमर्थं वदेत् क्वचित् ।  
स्यात्तु तद्-दृष्टिविध्यर्थं योषाग्निवद्-असंशयम् ॥ ८१ ॥

*pratyakṣādi-viruddham ced vākyam arthaṁ vadet kvacit  
syāt tu tad dṛṣṭi-vidhy-arthaṁ yoṣāgni-vad asaṁśayam*

If the text in some places conveys a meaning which is opposed to pramanas such as perception, it is surely for the purpose of enjoining meditation like the sentence, "Women is the [sacrificial] fire." [Chapter 3 – Verse 81]



### Chapter 3 - Verse 82 - Introduction

यदा तु तत्त्वमस्यादि-वाक्यं सर्वप्रकारेणापि  
विचार्यमाणं न क्रियां कटाक्षेणापि वीक्षते तदा  
प्रसंख्यानादि-व्यापारो दुःसंभाव्यः इति । तदुच्यते ।

*yadā tu tat-tvam-asy-ādi-vākyaṃ sarva-prakāreṇāpi  
vicāryamāṇaṃ na kriyāṃ kaṭākṣeṇāpi vīkṣate tadā  
prasamkhyānādi-vyāpāro dussambhāvya iti. tad ucyate*

Since Sruti texts such as "That thou art", though considered from all points of view, having nothing whatsoever to do with action, it is not possible to show that they enjoin action such as meditation. This is explained as follows. [Introduction - Chapter 3 – Verse 82]

### Chapter 3 - Verse 82

वस्त्वेकनिष्ठं वाक्यं चेत् न तस्य स्यात् क्रियार्थता ।  
वस्तुनो ह्येकरूपत्वात् विकल्पस्याप्यसंभवः ॥ ८२ ॥

*vastv-eka-niṣṭhaṃ vākyaṃ cen na tasya syāt kriyārthatā  
vastuno hy eka-rūpatvād vikalpasyāpy asambhavaḥ*

If the sentence has its purport only in the existent reality, then it does not have it purport in action. Since the reality is of one nature, there is no possibility of alternatives [thereto]. [Chapter 3 – Verse 82]

### Chapter 3 - Verse 83 - Introduction

भिन्नविषयत्वाच्च न प्रमाणान्तरविरोधः ।  
कथम् ? उच्यते ।

*bhinna-viṣayatvāc ca na pramāṇāntara-virodhaḥ.  
katham. ucyate*

Further, because of the difference in the subject matter, there is no conflict with another pramana. If it is asked, "How?" we reply as follows. [Introduction – Chapter 3 – Verse 83]

### Chapter 3 - Verse 83

अपूर्वाधिगमं कुर्वत् प्रमाणं स्यान्न चेन्न तत् ।  
न विरोधस्ततो युक्तो विभिन्नार्थावबोधिनीः ॥ ८३ ॥

*apūrvādhigamaṁ kurvat pramāṇaṁ syān na cen na tat  
na virodhas tato yukto vibhinnārthāvabodhinoh*

What produces new knowledge is a pramana. What does not do this is not a pramana. So there is no conflict [between Sruti and other Pramanas] as they give knowledge of different objects. [Chapter 3 – Verse 83]



### Chapter 3 - Verse 84 - Introduction

य एवमपि भिन्नविषयाणां विरोधं वक्ति ।  
सोऽत्रापि विरोधं ब्रूयात् ।

*ya evam api bhinna-viṣayāṇāṃ virodham vakti  
so'trāpi virodham brūyāt*

If anyone still speaks of conflict between pramanas, which have different subject matter, let him speak of conflict here also. [Introduction – Chapter 3 – Verse 84]

### Chapter 3 - Verse 84

नायं शब्दः कुतो यस्मात् रूपं पश्यामि चक्षुषा ।  
इति यद्वत् तथैवायं विरोधोऽक्षज-वाक्ययोः ॥ ८४ ॥

*nāyaṃ śabdaḥ kuto yasmād rūpaṃ paśyāmi cakṣuṣā  
iti yad-vat tathaiṣāyaṃ virodho 'kṣa-ja-vākyaयोः*

"This is not sound". "Why?" "Because I see colour with my eyes." Like this is the conflict between what is conveyed by perception and Sruti. [Chapter 3 - Verse 84]

### Chapter 3 - Verse 85 - Introduction

प्रमाणानां सतां न विरोधः श्रोत्रादीनामिव  
भिन्नविषयत्वात् । ययोश्च अभिन्नविषयत्वं तयोः  
आखुनकुलयोरिव प्रतिनियत एव बाध्य-  
बाधकभावः स्यात् । अतस्तदुच्यते ।

*pramāṇānāṃ satāṃ na virodhaḥ śrotrādinām iva  
bhinna-viṣayatvāt. yayoś cābhinna-viṣayatvaṃ tayor  
ākhu-nakulayor iva pratiniyata eva bādhya-  
bādhaka-bhāvaḥ syāt. atas tad ucyate*

There is no conflict between two sources of knowledge which are valid, since they have different subject matter like the auditory sense, etc. [have different subject matter]. However, if they have the same subject matter, then they are necessarily related as the sublated and the sublator like the rat and the mongoose. So this is stated as follows. [Introduction – Chapter 3 – Verse 85]

### Chapter 3 - Verse 85

प्रत्यक्षं चेन्न शाब्दं स्यात् शाब्दं चेदक्षजं कथम् ।  
प्रत्यक्षाभासः प्रत्यक्षे ह्यागमाभास आगमे ॥ ८५ ॥

*pratyakṣaṃ cen na śābdaṃ syāt chābdaṃ ced akṣa-jaṃ katham  
pratyakṣābhāsaḥ pratyakṣe hy āgamābhāsa āgame*

If a thing is known through perception, then it is not known [or Sublated] by verbal testimony. Again, if an Object is known through Verbal testimony, how can it be known [or Sublated] by perception? [If a thing is cognized] by perception. [Then what cognizes it differently must be] Pseudo-perception. [in the same way, if an Object revealed] by scripture, [Then what reveals it differently must be] Pseudo-scripture. [Chapter 3 - Verse 85]

### Chapter 3 - Verse 86 - Introduction

न च प्रतिज्ञा-हेतु-दृष्टान्त-न्याय इह सम्भवति ।  
शब्दादीनां प्रत्येकं प्रमाणत्वात् अत आह ।

*na ca pratijñā-hetu-dr̥ṣṭānta-nyāya iha saṁbhavati  
śabdādināṁ pratyekaṁ pramāṇatvād ata āha*

Since verbal testimony, etc., are each one of them pramanas, the inferential argument containing pratijna, hetu, and drstanta cannot be brought in here [for refuting Sruti], [or, the principle of mutual dependence applicable to pratijna, hetu, and drstanta does not apply here]. So the following is said. [Introduction – Chapter 3 – Verse 86]

### Chapter 3 - Verse 86

स्वमहिम्ना प्रमाणानि कुर्वन्त्यर्थावबोधनम् ।  
इतरेतर-साचिव्ये प्रामाण्यं नेष्यते स्वतः ॥ ८६ ॥

*sva-mahimnā pramāṇāni kurvanty arthāvabodhanam  
itaretara-sācivye prāmāṇyam neṣyate svataḥ*

Pramanas, by their own strength, convey knowledge of their respective objects. If they depend on one another [in doing their work], the independent validity [of each pramana] is not cared for. [Chapter 3 – Verse 86]

### Chapter 3 - Verse 87 - Introduction

न च सुखदुःखादि-सम्बन्धोऽवगत्यात्मनः  
प्रत्यक्षादि-प्रमाणैः गृह्यते । येन विरोधः  
प्रत्यक्षादि-प्रमाणैः उद्घाट्यते । कथम् ? शृणु ।

*na ca sukha-duḥkhādi-saṁbandho 'vagaty-ātmanah  
pratyakṣādi-pramāṇair grhyate yena virodhaḥ  
pratyakṣādi-pramāṇair udbhāvyate.<sup>1</sup> katham. śṛṇu*

The connection between the Self which is of the nature of consciousness and pleasure, pain, etc. is not comprehended by source of knowledge such as perception. If that were the case, then the question of conflict with perception and other sources of knowledge could be raised. If it is asked "Why?", then listen. [Introduction – Chapter 3 – Verse 87]

### Chapter 3 - Verse 87

दुःखितावगतिश्चेत् स्यात् न प्रमीयेत सात्मवत् ।  
कर्मण्येव प्रमा न्याय्या न तु कर्तर्यपि क्वचित् ॥ ८७ ॥

*duḥkhitāvagatau<sup>1</sup> cet syān na pramiyeta sātma-vat  
karmaṇy eva pramā nyāyyā na tu kartary api kvacit*

If misery, etc. are inherent in the Self, they cannot be known in the same way as the Self cannot be known. It is proper to speak of knowledge of the subject. [Chapter 3 – Verse 87]

### Chapter 3 - Verse 88 - Introduction

अभ्युपगमेऽपि च प्रसङ्ख्यान-शतेनापि नैव  
त्वं सम्भावित-दोषात् मुच्यते । अत आह ।

*abhyupagame 'pi ca prasamkhyāna-śatenāpi naiva  
tvam sambhāvita-doṣān mucyase. ata āha*

And even if it be admitted [that the Self is connected with pain, etc.] you will not be free from the defects that would arise even by a hundred meditations. So the following is said. [Introduction – Chapter 03 – Verse 88]

### Chapter 3 - Verse 88

प्रमाणबद्धमूलत्वाद्-दुःखित्वं केन वार्यते ।  
अग्न्युष्णवन्निवृत्तिश्चेत् नैरात्म्यं ह्येति सौगतम् ॥ ८८ ॥

*pramāṇa-baddha-mūlatvād duḥkhitvaṃ kena vāryate  
agny-uṣṇa-van nivṛttiś cen nairātmyaṃ hy eti saugatam*

If the suffering nature of the Self is supported by a Pramana, how could it be removed like the heat of fire? If it could be removed, it would, indeed, be the extinction of the Self as in buddhism. [Chapter 3 – Verse 88]

### Chapter 3 - Verse 89

अथ मतम् ।

निराकुर्यात् प्रसङ्गव्यानं दुःखित्वं चेत् स्वनुष्ठितम् ।  
प्रत्यक्षादिविरुद्धत्वात् कथमुत्पादयेत् प्रमाम् ॥ ८९ ॥

*atha matam*

*nirākuryāt prasamkhyānam duḥkhitvaṃ cet svanuṣṭhitam  
pratyakṣādi-viruddhatvāt katham utpādayet pramām*

Then there is another view. [Introduction]

If it be said that well-performed meditation can remove the suffering nature [of the Self], how could it give rise to valid knowledge, since what it conveys is opposed to perception and other sources of knowledge? [Chapter 3 – Verse 89]

### Chapter 3 - Verse 90, 91 - Introduction

ननु — "प्रसङ्ख्यानं नाम तत्त्वमस्यादि-  
शब्दार्थान्वय-व्यतिरेक-युक्तिविषय-  
बुद्ध्याग्नेडनम् अभिधीयते । तच्च अनुष्ठीयमानं  
प्रमिति-वर्धनया परिपूर्णां प्रमितिं जनयति, न  
पुनः ऐकाग्र्यवर्धनयेति । यथाऽशेषाशुचिनीडे  
स्त्रीकुणपे कामिनीति निर्वस्तुकः पुरुष-आयासमात्र-  
जनितः प्रत्ययः इति ।" तन्न । यतः ।

*nanu prasamkhyānaṃ nāma tat-tvam-asy-ādi-  
śabdārthānvaya-vyatireka-yukti-viṣaya-  
buddhyāmredānam abhidhiyate taccānuṣṭhiyamānaṃ  
pramiti-varḍhanayā paripūrṇāṃ pramitiṃ janayati na  
punar aikāgrya-varḍhanayeti. yathā 'śeṣāśuci-niḍe  
strī-kuṇape kāmīnīti nirvastukaḥ puruṣāyāsa-mātra-  
janitaḥ pratyaya iti. tan na. yataḥ*

It may be argued : "It is said that meditation is the repeated application of the mind to the idea which is conveyed by sentences such as "That thou art" and which has been made intelligible by the reasoning of anvaya-vyatireka. When it is practised, it produces complete knowledge by strengthening valid cognition, and not by increasing the concentration of the mind. It is not like the imaginary notion of a man - the notion that the corpse of a woman full of filth is a lovely woman - which arises because of his own mental excreation." This cannot be accepted, for :  
[Introduction – Chapter 3 – Verse 90, 91]

### Chapter 3 - Verse 90

अभ्यासोपचयाद्-बुद्धेः यत् स्यादैकाग्र्यमेव तत् ।  
न हि प्रमाणान्यभ्यासात् कुर्वन्त्यर्थावबोधनम् ॥ ९० ॥

*abhyāśopacayād buddher yat syād aikāgryam eva tat  
na hi pramāṇāny abhyāsāt kurvanty arthāvabodhanam*

From the accumulation of repletion, what takes place is the concentration of mind. Indeed, pramanas do not reveal their objects as a result of repletion. [Chapter 3 – Verse 90]

### Chapter 3 - Verse 91

अभ्यासोपचिता कृत्स्नं भावना चेन्निवर्तयेत् ।  
नैकान्तिकी निवृत्तिः स्यात् भावनाजं हि तत्फलम् ॥ ९१ ॥

*abhyāśopacitā kṛtsnam bhāvanā cen nivartayet  
naikāntikī nivṛttis syād bhāvanā-jam hi tat-phalam*

If it be said that meditation based on the accumulation of repetition removes all entire bondage, we reply that it cannot be the final removal, because it is the result produced by meditation. [Chapter 3 – Verse 91]



## Chapter 3 - Verse 92

अपि चाह ।

दुःख्यस्मीत्यपि चेद्ध्वस्ता कल्पकोट्युपबृंहिता ।  
स्वल्पीयोऽभ्यासजा स्थास्न्वी भावनेत्यत्र का प्रमा ॥ ९२ ॥

*api cāha*

*duḥkhy asmīty api ced dhvastā kalpa-koṭy-upabṛṃhitā  
svalpiyo 'bhyāsa-jā sthāsnvī bhāvanety atra kā pramā*

Moreover, the following has to be said. [Introduction]

If the notion of "I am a sufferer" accumulated during crores of aeons can be destroyed by meditation, what is the proof that the [contrary] conviction arising from meditation performed for a while be permanent? [Chapter 3 – Verse 92]

## Chapter 3 - Verse 93 - Introduction

ननु शास्त्रात् स्थास्रुत्वं भविष्यति । नैवम् ।  
यथावस्थित-वस्तुयाथात्म्यावबोध- मात्र-  
कारित्वात् शास्त्रस्य । न हि पदार्थ-शक्त्याधान-  
कृत् शास्त्रम् । प्रसिद्धं च लोके ।

*nanu śāstrāt sthāsnutvaṃ bhaviṣyati. naivam.  
yathā-vasthita-vastu-yāthātmyāvabodha-mātra-  
kāritvāc chāstrasya. na hi padārtha-śakty-ādhāna-  
kṛc chāstram. prasiddham ca loke*

It may be argued: "Permanence there will be because of scripture." We reply : it is not so, because scripture can do the work of only revealing the real nature of the object as it is. Indeed, scripture cannot bestow any power on an object. And this is well-known in our life. [Introduction - Chapter 3 – Verse 93]

### Chapter 3 - Verse 93

भावनाजं फलं यत् स्यात् यच्च स्यात् कर्मणः फलम् ।  
न तत् स्थास्त्विति मन्तव्यं द्रविडेष्विव सङ्गतम् ॥ ९३ ॥

*bhāvanā-jam phalam yat syād yac ca syāt karmaṇaḥ phalam  
na tat sthāsnv iti mantavyam draviḍeṣv iva saṅgatam*

It should not be thought that the result of meditation as well as that of action is permanent like relation among the Dravidians. [Chapter 3 – Verse 93]

### Chapter 3 - Verse 94 - Introduction

यद्यपि प्रत्यक्षादि-प्रमाणोपातम् आत्मनो  
दुःखित्वम्, तथापि तत्त्वमस्यादि-वाक्योत्थ-  
प्रत्ययः एव बलीयान् इति निश्चयः । अव्यभिचारि-  
प्रामाण्यवाक्यो-पात्तत्वात् । प्रमेयस्य च स्वत एव  
निर्दुःखित्वसिद्धेः । प्रत्यक्षादेस्तु  
सव्यभिचारित्वात् । सम्भावनायाश्च  
पुरुषपरिकल्पनामात्र-अवष्टम्भत्वाच्च इति ।

*yadyapi pratyakṣādi-pramāṇopāttam ātmano  
duḥkhitvam. tathāpi tat-tvam-asy-ādi-vākyottha-  
pratyaya eva baliyān iti niścayo 'vyabhicāri-  
prāmāṇya-vākyopāttatvāt prameyasya ca svata eva  
nirduḥkhitva-siddheḥ. pratyakṣādes tu  
sa-vyabhicāritvāt sambhāvanāyāś ca  
puruṣa-parikalpanā-mātrāvaṣṭambhatvāc ceti.*

Even if the suffering nature of the Self is known through pramanas such as perception, still it is certain that only the cognition which arises from texts such as "That thou art" is stronger, because it is obtained from texts which have invariable validity and also because it is known that the Self which is the cognitum is by its very nature devoid of suffering. By contrast, perception, etc. are liable to err; also, the supposition of the suffering nature [of the Self] rests merely on the imagination of the person. [Introduction – Chapter 3 – Verse 94]

### Chapter 3 - Verse 94

निर्दुःखित्वं स्वतस्सिद्धं प्रत्यक्षादेश्च दुःखिता ।  
को ह्यात्मानम् अनादृत्य विश्वसेद्-बाह्यमानतः ॥ ९४ ॥

*nirduḥkhitvaṃ svatas-siddhaṃ pratyakṣādeś ca duḥkhitā  
ko hy ātmānam anādr̥tya viśvased bāhya-mānataḥ*

Freedom from suffering is self-established. But the suffering nature [of the Self] is shown by perception, etc. Who will, indeed, accept the evidence of the external source disregarding the revelation of one's own Self? [Chapter 3 – Verse 94]

### Chapter 3 - Verse 95 - Introduction

सम्बन्धार्थः एव ।

*sambandhārtha eva*

What has been stated in the sambandhokti [of the previous verse] is now supported.  
[Introduction – Chapter 3 – Verse 95]

### Chapter 3 - Verse 95

अपि प्रत्यक्षबाधेन प्रवृत्तिः प्रत्यगात्मनि ।  
"पराञ्चि खानि" इत्येतस्माद्-वचसो गम्यते श्रुतेः ॥ ९५ ॥

*api pratyakṣa-bādhena pravṛttiḥ pratyagātmani  
"parāñci khāni" 'ty etasmād vacaso gamyate śruteḥ*

Further, that the Sruti text reveals the Self by sublating perception is known from the utterance, "The senses which are outgoing..." [Chapter 3 – Verse 95]

### Chapter 3 - Verse 96 - Introduction

अभ्युपगम्य एवमुच्यते, न तु प्रमाणं सत्  
प्रमाणान्तरेण विरुध्यते इत्यसकृत् अवोचाम ।  
यत्रापि वाक्यप्रत्यक्षयोः विरोधाशङ्का तत्रापि  
पुरुष-मोहवशादेव सा जायते । न तु परमार्थतः  
इति । अत आह ।

*abhyupagamyaim ucyate na tu pramāṇam sat-  
pramāṇāntareṇa virudhyata ity asakṛd avocāma.  
yatrāpi vākya-pratyakṣayor virodhāśaṅkā tatrāpi  
puruṣa-moha-vaśād eva sā jāyate na tu paramārthata  
iti. ata āha*

This has been stated for the sake of argument. However, we have already stated many times that one pramana does not come into conflict with another pramana. Wherever there is the supposition that there is conflict between Sruti and perception, there it arises because of the delusion of the person alone; there is really no conflict [between them]. So the following is said. [Introduction – Chapter 3 – Verse 96]

### Chapter 3 - Verse 96

प्रमां चेज्जनयेद्वाक्यं प्रत्यक्षादिविरोधिनीम् ।  
गौणीं प्रत्यक्षतां ब्रूयात् मुख्यार्थासम्भवात् बुधः ॥ ९६ ॥

*pramāṃ cej janayed vākyaṃ pratyakṣādi-virodhinim  
gauṇīm pratyakṣatām brūyāt mukhyārthāsaṁbhavāt budhaḥ*

If the scripture sentence produces knowledge which is opposed to what is conveyed by perception, etc., a wise man should say that what is conveyed by perception is secondary, since the primary sense is not possible. [Chapter 3 – Verse 96]

### Chapter 3 - Verse 97 - Introduction

तस्यार्थस्य सुखप्रतिपत्त्यर्थम् उदाहरणम् ।

*tasyārthasya sukha-pratipatty-artham udāharaṇam*

For the easy understanding of this point, the following examples are given. [Introduction – Chapter 3 – Verse 97]

### Chapter 3 - Verse 97

अग्निः सम्यग्धीतेऽसौ जहासोच्चैश्च मञ्चकः ।  
यथा तद्वद्-अहंवृत्त्या लक्ष्यतेऽनर्हयापि सः ॥ ९७ ॥

*agnis samyag adhīte 'sau jahāsoccaiś ca mañcakah  
yathā tad-vad ahaṁ-vṛtṭyā lakṣyate 'narhayāpi saḥ*

For the easy understanding of this point, the following examples are given. [Introduction – Chapter 3 – Verse 97]

### Chapter 3 - Verse 98 - Introduction

"कस्मात् पुनः कारणात् साक्षादेवात्मा नाभिधीयते  
किमनया कल्पनयेति ?" तत्राह ।

*kasmāt punaḥ kāraṇāt sākṣād evātmā nābhidhiyate  
kim anayā kalpanayeti tatrāha*

"Why is it," it may be asked "that the Self is not directly expressed [by a word]? What is the reason for resorting to indirect indication [of it]?" To this, we reply as follows. [Introduction – Chapter 3 – Verse 98]

### Chapter 3 - Verse 98

त्वमित्येतद्-विहायान्यत् न वर्तात्मावबोधने ।  
समस्तीह त्वमर्थोऽपि गुणलेशेन वर्तते ॥ ९८ ॥

*tvam ity etad viḥāyānyan na vartmātmāvabodhane  
samastiha tvam-artho 'pi guṇa-leśeṇa vartate*

There is no other way of conveying knowledge of the Self except through the word "thou". Here even the word "thou" is competent to signify [the Self] on the basis of some similarity. [Verse 98]

### Chapter 3 - Verse 99 - Introduction

कस्मात् पुनर्हेतोः हि "अहं"-इत्येतदपि गुणलेशेन  
वर्तते । न पुनः साक्षादेव इति ? विधूत-सर्वकल्पना-  
कारण-स्वाभाव्याद् आत्मनः । अत आह ।

*kasmāt punar hetor hy aham ity etad api guṇa-leśena  
vartate na punaḥ sākṣād eveti. vidhūta-sarva-kalpanā-  
kāraṇa-svābhāvyād ātmanah. ata āha*

Again, why is it that the word "I" signifies [the Self] only on the basis of some similarity, but not directly? The answer is that the nature of Self is such that it is free from the reasons for the use of words. Therefore, the following is said. [Introduction – Chapter 3 – Verse 99]

### Chapter 3 - Verse 99

व्योम्नि धूम-तुषाराभ्र-मलिनानीव दुर्धियः ।  
कल्पयेयुस्तथा मूढाः संसारं प्रत्यगात्मनि ॥ ९९ ॥

*vyomni dhūma-tuṣārābhra-malinānīva dur-dhiyaḥ  
kalpayeyus tathā mūḍhāḥ saṁsāraṁ pratyagātmani*

Just as dull-witted people superimpose smoke, mist, cloud, and dirt on the sky, even so the ignorant superimpose [the reasons for the use of words signifying] transmigratory existence on the inward Self. [Chapter 3 – Verse 99]

### Chapter 3 - Verse 100 - Introduction

ननु सर्वकल्पनानाम् अपि आत्मनि अत्यन्तासम्भवे  
समानेऽहंवृत्तौ कः पक्षपाते हेतुः, येन वृत्त्यन्तराणि  
विधूय अहंवृत्त्यैव आत्मा उपलक्ष्यते  
इति । उच्यते ।

*nanu sarva-kalpanānām apy ātmany atyantāsaṃbhave  
samāne 'haṃ-vṛttau kaḥ pakṣapāte hetur yena  
vṛtty-antarāṇi vidhūyāhaṃ-vṛttyaivātmopalakṣyata  
iti. ucyate*

It may be argued: "If all characteristics without any distinction whatsoever are totally untenable in the Self, what is the reason for this partiality in respect of the "I" - mode such that, discarding all other modes, it is held that the Self is secondarily indicated by the "I"-mode alone?" the reply is as follows. [Introduction – Chapter 3 – Verse 100]

### Chapter 3 - Verse 100

चिन्निभेयमहंवृत्तिः प्रतीचीवात्मनोऽन्यतः ।  
पूर्वोक्तेभ्यश्च हेतुभ्यः तस्मादात्मानयोच्यते ॥ १०० ॥

*cin-nibheyam ahaṃ-vṛttiḥ praticivātmano 'nyataḥ  
pūrvoktebhyaś ca hetubhyas tasmād ātmānayocyate*

This "I"-mode is like consciousness. It is as if inward to all other objects different from the Self. For the reasons already stated, the Self is, therefore, [indirectly] signified by this [world].  
[Chapter 3 Verse 100]



### Chapter 3 - Verse 101

वृत्तिभिर्युष्मदर्थभिः लक्ष्यते चेद्-दृशिः परः ।  
अनात्मत्वं भवेत् तस्य वितथं च वचः श्रुतेः ॥ १०१ ॥

*vr̥ttibhir yuṣmad-arthābhir lakṣyate ced dṛśiḥ paraḥ  
anātmatvaṁ bhavet tasya vitatham ca vacaḥ śruteḥ*

If the supreme consciousness were to be indirectly indicated by words which signify external objects, then it would become the not-Self. Also, the utterance of Sruti would be futile.  
[Chapter 3 - Verse 101]

### Chapter 3 - Verse 102

यथोक्तेन ।  
अनेन गुणलेशेन ह्यत्यहंकर्तृकर्मया ।  
लक्ष्यतेऽसावहंवृत्त्या नाञ्जसाऽत्राभिधीयते ॥ १०२ ॥

*yathoktena  
anena guṇa-leśena hy aty-ahamkarṭṛ-karmayā  
lakṣyate 'sāv ahaṁ-vṛttyā nāñjasātrābhidhiyate*

As stated earlier : [Introduction]

That [Self] is secondarily signified by the "I"-mode, which is at once both the subject and the object, due to some similarity. It is not directly signified [by the "I"]. [Chapter 3 – Verse 102]

### Chapter 3 - Verse 103 - Introduction

"नाञ्जसाऽत्राभिधीयत इति को हेतुः" इति चेत् ।

*nāñjasātrābhidhiyata iti ko hetur iti cet*

If it be asked, "What is the reason for saying that it is not directly signified?" [we reply as follows]. [Introduction – Chapter 3 – Verse 103]

### Chapter 3 - Verse 103

षष्ठी-गुण-क्रिया-जाति-रूढयः शब्दहेतवः ।  
नात्मन्यन्यतमोऽमीषां तेनात्मा नाभिधीयते ॥ १०३ ॥

*ṣaṣṭhi-guṇa-kriyā-jāti-rūḍhayaḥ śabda-hetavaḥ  
nātmany anyatamo 'miṣāṃ tenātmā nābhidhiyate*

The reason for the use of words [for signifying objects] are relation, quality, action, class feature, and convention. Not one of these exists in the Self. So the Self is not directly signified by a word. [Chapter 3 – Verse 103]

### Chapter 3 - Verse 104 - Introduction

यदि शब्दोऽभिधान-अभिधेयत्व-  
सम्बन्ध-अङ्गीकारेण नात्मनि वर्तते । कथं  
शब्दात् "अहं ब्रह्मास्मि" इति सम्यग्-बोधोत्पत्तिः ?  
उच्यते ।

*yadi śabda 'bhidhānābhidheyatva-  
saṁbandhāṅgikāreṇa nātmani vartate katham  
śabdād ahaṁ brahmāsmi samyag-bodhotpattiḥ.  
ucyate*

It may be asked : "If words cannot be applied to the Self through the relation of the word and its meaning, then how does the right knowledge "I am Brahman" arise from words?" We reply as follows. [Introduction - Chapter 3 – Verse 104]

### Chapter 3 - Verse 104

असत्ये वर्तमानि स्थित्वा निरुपायमुपेयते ।  
आत्मत्वकारणाद्विद्मो गुणवृत्त्या विबोधिताः ॥ १०४ ॥

*asatye vartmani sthitvā nirupāyam upeyate  
ātmatva-kāraṇād vidmo guṇa-vṛtṭyā vibodhitāḥ*

Through a means, which is false, that [Self] which transcends all means is attained. We know that it is secondarily signified through similarity because of its self-luminous nature. [Chapter 3 – Verse 104]

### Chapter 3 - Verse 105 - Introduction

"कथं पुनः अभिधानं  
अभिधेयेन अनभिसम्बद्धं सद्-अनभिधेयेऽर्थे  
प्रमां जनयति ?" इति । शृणु , यथा अनभिसम्बद्धं अपि  
अनभिधेयेऽर्थेऽविद्या- निराकरणमुखेन  
बोधयति इत्याह ।

*katham punar abhidhānam  
abhidheyenānabhisambaddham sad anabhidheye 'rthe  
pramāṃ janayatīti. śṛṇu yathānabhisambaddham apy  
anabhidheye 'rthe 'vidyā-nirākaraṇa-mukhena  
bodhayatīty āhā*

Again, it may be asked: "How can a word, being unrelated to its meaning, produce knowledge about what is not signified [by a word]?" We reply: Listen as to how a word, even though unrelated to its meanings, awakens a person to that which is not signified, through the removal of ignorance [in respect of that thing]." [Introduction – Chapter 3 – Verse 105]

### Chapter 3 - Verse 105

शयानाः प्रायशो लोके बोध्यमानाः स्वनामभिः ।  
सहस्रैव प्रबुध्यन्ते यथैवं प्रत्यगात्मनि ॥ १०५ ॥

*śayānāḥ prāyaśo loka bodhyamānāḥ sva-nāmabhiḥ  
sahasaiva prabudhyante yathaivam pratyagātmani*

Just as in the world those who are asleep are generally awakened at once [when called] by their names, even so [is a person awakened to] the inward Self. [Chapter 3 – Verse 105]

### Chapter 3 - Verse 106

न हि नाम्नास्ति सम्बन्धो व्युत्थितस्य शरीरतः ।  
तथापि बुध्यते तेन यथैवं तत्त्वमित्यतः ॥ १०६ ॥

*na hi nāmnāsti sambandho vyutthitasya śarirataḥ  
tathāpi budhyate tena yathaivam tat tvam ity atah*

Indeed, for one who has transcended the body [in sleep] there is no relation with the name [by which he is called]. Even then, just as he is awakened by it, even so is a person awakened to the reality [by the Sruti text]. [Chapter 3 – Verse 106]

### Chapter 3 - Verse 107

यथा च ।  
बोधाबोधौ नभोऽस्पृष्ट्वा कृष्णधीनीडगौ यथा ।  
बाध्येतरात्मकौ स्यातां तथेहात्मनि गम्यताम् ॥ १०७ ॥

*yathā ca  
bodhābodhau nabho 'sprṣṭvā kṛṣṇa-dhī-nīḍa-gau yathā  
bādhyetarātmakau syātām tathehātmani gamyatām*

Moreover, it is like this. [Introduction]  
Just as there are right and wrong cognitions, related as the sublator and the sublated, about the ether which is the object of the cognition "blue", which do not affect the ether in any way, even so in respect of the Self [there are right and wrong cognitions, related as the sublator and the sublated, which do not affect the Self in anyway]. [Chapter 3 – Verse 107]

### Chapter 3 - Verse 108 - Introduction

"असत्ये वर्तमानि स्थित्वा" इत्युपश्रुत्य अतिविस्मितो  
महता सम्भ्रमेण कश्चित् चोदयति ।

*“asatye vartmani sthitvā” ity upaśrutyātivismīto  
mahatā sambhramena kaścic codayati*

Hearing the statement, "Through a means which is false," someone, being greatly surprised, raises the following objection under utter confusion. [Introduction – Chapter 3 – Verse 108]

### Chapter 3 - Verse 108

नासन्नोपायो लोकेऽस्ति परमार्थविनिश्चये ।  
नासल्लिङ्गाद्धि बाष्पादेः कश्चिदग्निं प्रपद्यते ॥ १०८ ॥

*nāsann upāyo loka ’sti paramārtha-viniścaye  
nāsal-liṅgādd hi bāṣpadeḥ kaścid agniṃ prapadyate*

In ordinary experience, what is false is not the means for determining what is real, for no one attains fire by inferring it from mist, etc., which are false reasons. [Chapter 3 – Verse 108]

### Chapter 3 - Verse 109

इत्येवं चोदयेद्योऽपि जोषयेत्तं घटादिना ।  
सदसद्भ्यां विभक्तोऽसौ पर्यायश्च न चानयोः ॥ १०९ ॥

*ity evaṃ codayed yo ’pi joṣayet taṃ ghaṭādinā  
sad-asadbhyāṃ vibhakto ’sau paryāyaś ca na cānayoḥ*

One who objects in this way may be pleased by [the examples of] pot, etc. (i.e pot) as not different from the real and the non-real. Nor can these [latter] be successively predicated of it]. [Chapter 3 – Verse 109]

### Chapter 3 - Verse 110 - Introduction

एवं कुचोद्यमुन्मूल्य अथेदानीं प्रकृतमभिधीयते ।  
प्रकृतं च अनभिधेये कथम् अभिधा-श्रुतिः  
अविद्याध्वंसि आत्मनि ज्ञानं जनयतीति ।  
तत्रैव कारणान्तरमुच्यते ।

*evaṃ ku-codyam unmūlyāthedāniṃ prakṛtaṃ abhidhiyate.  
prakṛtaṃ cānabhidheye katham abhidhā-śrutir  
avidyā-dhvaṃsy ātmani jñānaṃ janayatīti.  
tatraiva kāraṇāntaram ucyate*

Thus, after rooting out a bad objection, the main topic is taken up. And the main topic is : How does the assertive Sruti text destroy ignorance and produce knowledge of the Self which cannot be named? Regarding this, another reason is stated [to show how it can do so].  
[Introduction – Chapter 3 – Verse 110]

### Chapter 3 - Verse 110

अतिदुः स्थोऽप्रबोधोऽत्र ह्यात्मैवास्य प्रबुद्धता ।  
निमित्तमात्राद् व्येत्येषा नासाग्रे बदरं यथा ॥ ११० ॥

*atidusstho 'prabodho 'tra hy ātmaivāsyā prabuddhatā  
nimitta-mātrād vyety eṣā nāsāgre badaraṃ yathā*

Here ignorance [About the self] Is very precarious. Indeed, it is only in appearance. This [ignorance] drops off, like badara fruit kept on the tip of the nose, just for the reason [That Sruti reveals the nature of the self] [Chapter 3 – Verse 110]

### Chapter 3 - Verse 111 - Introduction

अनुदित-अनस्तमित-कूटस्थबोधमात्र-स्वाभाव्याद्  
आत्मनो दुस्सम्भाव्योऽ- विद्यासद्भावः इति चेत्, न ।  
अविद्याप्रसिद्धयैव तत्सद्भावसिद्धेः ।  
उलूकनिशावत् । इत्यत इदमुच्यते ।

*anuditānastamita-kūṭastha-bodha-mātra-svābhāvyād  
ātmano dussambhāvyo 'vidyā-sad-bhāva iti cen na,  
avidyā-prasiddhyaiva tat-sad-bhāva-siddher  
ulūka-niśā-vad ity ata idam ucyate*

If it be said that since the Self is of the nature of the immutable consciousness which neither rises nor sets, the existence of avidya is not possible at all, [we say] it is not so, because its existence is known by the mere experience of it, like the night [experienced] by the owl [even during the day-time]. [Introduction - Chapter 3 – Verse 111]

### Chapter 3 - Verse 111

अहो धार्ष्ट्यमविद्यायाः न कश्चिदतिवर्तते ।  
प्रमाणं वस्त्वनादृत्य परमात्मेव तिष्ठति ॥ १११ ॥

*aho dhārṣṭyam avidyāyā na kaścid ativartate  
pramāṇam vastv anādr̥tya paramātmeva tiṣṭhati*

Oh, no one is beyond the impudence of avidya. Disregarding pramana and the reality, it exists as if it were the supreme Self. [Chapter 3 – Verse 111]



### Chapter 3 - Verse 112 - Introduction

यस्मादविद्या-प्रसिद्धयैव अविद्या-सद्भाव-सिद्धिः ।  
अतः आत्मवस्तु-वृत्तानुरोधेन न कथञ्चनापि  
तत्सम्भावनापि अस्ति; यत आह ।

*yasmād avidyā-prasiddhyaivāvidyā-sad-bhāva-siddhir  
ata ātma-vastu-vṛttānurodhena na kathamcanāpi  
tat-sambhāvanāpy asti yata āha*

Since we say that avidya exists on account of its being experienced, it follows that it can in no way be justified at all, considering the nature of the Self. So the following is said.  
[Introduction – Chapter 3 – Verse 112]

### Chapter 3 - Verse 112

ज्ञानं यस्य निजं रूपं क्रियाकारक-वर्जितम् ।  
सम्भावनाप्यविद्यायाः तत्र स्यात् केन हेतुना ॥ ११२ ॥

*jñānam yasya nijam rūpaṁ kriyā-kāraka-varjitam  
sambhāvanāpy avidyāyās tatra syāt kena hetunā*

By what reason can be possibility [of the existence] of avidya in that [Self], which is of the nature of knowledge and which is devoid of the factor of action, be justified?  
[Chapter 3 – Verse 112]

### Chapter 3 - Verse 113 - Introduction

सोऽयम् एवमनुदित-अनस्तमित-अवगति-मात्रशरीरः  
आत्मापि सन् । अविचारित-प्रसिद्ध-अविद्यामात्र-व्यवहित  
एव अतथैवेक्ष्यते यतः, अतः ।

*so 'yam evam anuditānastamitāvagati-mātra-śarira  
ātmāpi sann avicārīta-prasiddhāvidyā-mātra-vyavahita  
evātathāivekṣyate yato 'taḥ*

Even though the Self is of the nature of mere consciousness, which never rises and sets, it is seen differently from what it is, since it is veiled by avidya, which exists due to want of inquiry. Hence, the following. [Introduction - Chapter 3 – Verse 113]

### Chapter 3 - Verse 113

अनुमानादयं भावाद् व्यावृत्तोऽभावमाश्रितः ।  
ततोऽप्यस्य निवृत्तिः स्याद् वाक्यादेव बुभुत्सतः ॥ ११३ ॥

*anumānād ayaṁ bhāvād vyāvṛtto 'bhāvam āśritaḥ  
tato 'py asya nivṛttiḥ syād vākyaād eva bubhutsataḥ*

This [Self], which is differentiated from the existent [body] through reasoning, appears to be non-existent. The removal of this [false notion about the Self] takes place from the Sruti text itself in respect of one who is desirous of knowing. [Chapter 3 – Verse 113]

### Chapter 3 - Verse 114 - Introduction

भाववद् अभावादपि निवृत्तिः अनुमानादेव किमिति  
न भवतीति चेत् , शृणु ।

*bhāva-vad abhāvād api nivṛttir anumānād eva kim iti  
na bhavatīti cec chr̥ṇu*

If it be asked why reasoning itself cannot achieve the differentiation [of the Self] from the non-existent, as it does from the existent, and then listen. [Introduction – Chapter 3 – Verse 114]

### Chapter 3 - Verse 114

न व्यावृत्तिर्यथा भावाद् भावेनैवाविशेषतः ।  
अभावादप्यभावत्वाद् व्यावृत्तिर्न तथेष्यते ॥ ११४ ॥

*na vyāvṛttir yathā bhāvād bhāvenaivāviśeṣataḥ  
abhāvād apy abhāvatvād vyāvṛttir na tatheṣyate*

Just as [the Self as something existent] cannot be distinguished from the existent [body], since they are not different at all as existent objects, even so it cannot be distinguished from the non-existent (i.e. as what-is-different from-the-body). [Chapter 3 – Verse 114]

### Chapter 3 - Verse 115 - Introduction

यतो न अनुमानेन व्याविद्ध-अशेषक्रियाकारक-  
फलात्मनि स्वाराज्ये अभिषेक्तुं शक्यते, तस्मात् ।

*yato nānumānena vyāviddhāśeṣa-kriyā-kāraka-  
phalātmani svārājye 'bhiṣektuṃ śakyate tasmāt*

Since one cannot be enthroned in the kingdom of Self-sovereignty which is devoid of the entire [aggregate of] action, factors of action, and the fruits of action through reasoning, therefore, [the following is said]. [Introduction - Chapter 3 – Verse 115]

### Chapter 3 - Verse 115

अविद्यानिद्रया सोऽयं प्रसुप्तो दुर्विवेकया ।  
भावाभाव-व्युदासिन्या श्रुत्यैव प्रतिबोध्यते ॥ ११५ ॥

*avidyā-nidrayā so 'yaṃ prasupto durvivekayā  
bhāvābhāva-vyudāsinyā śrutyaiva pratibodhyate*

One who is fast asleep due to ignorance, which cannot be removed through discrimination [arising from any other pramana], is awakened by Sruti alone, which discards both the existent and the non-existent. [Chapter 3 – Verse 115]

### Chapter 3 - Verse 116 - Introduction

अत्राह, "अनुदित-अनस्तमित-विज्ञानात्ममात्र-स्वरूपत्वात्  
दुस्सम्भाव्या अविद्या" इति । नैतदेवम् । कुतः ? यत आह ।

*atrāhānuditānastamita-vijñānātma-mātra-svarūpatvād  
dussambhāvyā vidyeti. naitad evam. kutaḥ. yata āha*

Now it may be argued, "Since the Self is of the nature of knowledge alone which neither rises nor sets, avidya is impossible." But this is not so. If it be asked, "Why?" we reply [as follows].  
[Introduction – Chapter 3 – Verse 116]

### Chapter 3 - Verse 116

कुतोऽविद्येति चोद्यं स्यात् नैव प्राक् हेत्वसम्भवात् ।  
कालत्रयापरिच्छित्तेः न चोर्ध्वं चोद्यसम्भवः ॥ ११६ ॥

*kuto 'vidyeti codyam syān naiva prāgg hetv-asambhavāt  
kāla-trayāparicchitter na cordhvaṃ codya-sambhavaḥ*

Before [the rise of knowledge] the question, "How is avidya possible?" cannot arise at all, because there is no reason [to raise this question]. In addition, after [the rise of knowledge], there is no possibility for the question, because its existence is denied in the three periods of time. [Chapter 3 – Verse 116]

### Chapter 3 - Verse 117 - Introduction

यस्मात् तत्त्वमस्यादि-वाक्यमेव आत्मनोऽशेषाम्  
अविद्यां निरन्वयाम् अपनुदति, तस्मात्।

*yasmāt tat-tvam-asy-ādi-vākyaṁ evātmano 'śeṣām  
avidyāṁ niranvayāṁ apanudati tasmāt*

Inasmuch as sentences such as "That Thou Art" destroy without remainder all ignorance about the Self, therefore, the following [is said]. [Introduction – Chapter 3 – Verse 117]

### Chapter 3 - Verse 117

अद्धातममनादृत्य प्रमाणं सदसीति ये ।  
बुभुत्सन्तेऽन्यतः कुर्युस्तेऽक्षणापि रसवेदनम् ॥ ११७ ॥

*adāhātamam anādr̥tya pramāṇaṁ sad asiti ye  
bubhutsante 'nyataḥ kuryus te 'kṣṇāpi rasa-vedanam*

Those who, ignoring the most certain pramana, (viz. the Sruti text) which says, "You are Being," seek to know it from other means, may as well attain the knowledge of taste through the visual sense. [Chapter 3 – Verse 117]

### Chapter 3 - Verse 118 - Introduction

एवम् अप्रतिहताम् "अहं ब्रह्म" इति प्रमां  
तत्त्वमस्यादि-वाक्यं कुर्वदपि न प्रतिपादयतीति  
चेद् अभिमतम्, न कुतश्चनापि प्रतिपत्तिः  
स्यात् । अत आह ।

*evam apratihatām ahaṁ brahmeti pramāṁ  
tat-tvam-asy-ādi-vākyaṁ kurvad api na pratipādayatīti  
ced abhimataṁ na kutaścanāpi pratipattiḥ  
syād ata āha*

If it is the view that even though Sruti texts such as "That thou art" convey uncontradicted knowledge, "I am Brahman," they do not give rise [to such knowledge], then this knowledge cannot be obtained from any other source. Therefore, the following is said. [Introduction – Chapter 3 – Verse 118]

### Chapter 3 - Verse 118

इदं चेदनृतं ब्रूयात् सत्यामवगतावपि ।  
न चान्यत्रापि विश्वासो ह्यवगत्यविशेषतः ॥ ११८ ॥

*idaṁ ced anṛtaṁ brūyāt satyām avagatāv api  
na cānyatrāpi viśvāso hy avagaty-aviśeṣataḥ*

If, in spite of getting knowledge [from the Sruti text], a person should say that it is false, then he cannot have faith in other sources as well, because there is no difference in knowledge at all [whatever be the source]. [Chapter 3 – Verse 118]

### Chapter 3 - Verse 119 - Introduction

न च उपादित्सितात् वाक्यार्थात् वाक्यार्थान्तरं  
कल्पयितुं युक्तम् । यस्मात् ।

*na copāditsitād vāk्यārthād vāk्यārthāntaram  
kalpayitum yuktam. yasmāt*

[Disregarding] the [given] meaning of the sentence, which is desirable, it is not proper to suggest another meaning [for it]. This being the case, [we say the following]. [Introduction – Chapter 3 – Verse 119]

### Chapter 3 - Verse 119

न चेदनुभवोऽतः स्यात् पदार्थावगतावपि ।  
कल्प्यं विध्यन्तरं तत्र न ह्यन्योऽर्थोऽवगम्यते ॥ ११९ ॥

*na ced anubhavo 'taḥ syāt padārthāvagatāv api  
kalpyam vidhy-antaram tatra na hy anyo 'rtho'vagamyate*

If the purport does not arise from it (i.e. from the sentence) even after knowing the meanings of the words, it might be construed as an injunction. But no other meaning can be construed here. [Chapter 3 – Verse 119]



### Chapter 3 - Verse 120 - Introduction

न च यथाभिमतोऽर्थो यथोक्तेन न्यायेन  
नावसीयते । कोऽसौ न्यायः इति ? आह ।

*na ca yathābhimato 'rtho yathoktena nyāyena  
nāvasiyate. ko 'sau nyāya ity āha*

It cannot be said that the desired meaning cannot be obtained [from the text] by following the method of reasoning as stated earlier. If it be asked, "What is that method of reasoning?" we reply. [Introduction – Chapter 3 – Verse 120]

### Chapter 3 - Verse 120, 121

नामादिभ्यो निराकृत्य त्वमर्थं निष्परिग्रहः ।  
निः स्पृहो युष्मदर्थेभ्यः शमादिविधिचोदितः ॥ १२० ॥  
भङ्क्त्वा चान्नमयादींस्तान् पञ्चानात्मतयार्गलान् ।  
अहं ब्रह्मेति वाक्यार्थं वेत्ति चेन्नार्थ ईहया ॥ १२१ ॥

*nāmādibhyo nirākṛtya tvam-arthaṃ niṣparigrahaḥ  
niṣsprho yuṣmad-arthebhyaḥ śamādi-vidhi-coditaḥ  
bhaṅktvā cānna-mayādiṃs tān pañcānātmatayā 'rgalān  
ahaṃ brahmeti vākyaṛthaṃ vetti cen nārtha ihayā*

If a person who is devoid of possessions, who is free from desires for external objects, and who observes self-control, etc. as enjoined, having differentiated [the Self], which is signified by "I", from "name", etc. and having destroyed the five sheaths such as the sheath of food, which are hindrances [to Self-realization] inasmuch as they appear as the Self, realizes "I am Brahman," which is the import of the Sruti text - to such a person through effort [such as prasankhyana], nothing is to be gained. [Chapter 3 – Verse 120, 121]

### Chapter 3 - Verse 122 - Introduction

न चेदेवम् उपगम्यते वाक्यस्य प्रमाणस्य  
सतोऽप्रामाण्यं प्राप्नोति । तदाह ।

*na ced evam upagamyate vākyaśya pramāṇasya  
sato'prāmāṇyaṃ prāpnoti. tad āha*

If this is not admitted, the sruti text, which is a pramana, will cease to be a pramana. So, it is said. [Introduction – Chapter 3 – Verse 122]

### Chapter 3 - Verse 122

यदर्थं च प्रवृत्तं यद् वाक्यं तत्र न चेत् श्रुतम् ।  
प्रमामुत्पादयेत् तस्य प्रामाण्यं केन हेतुना ॥ १२२ ॥

*yad-arthaṃ ca pravṛttaṃ yad vākyaṃ tatra na cec chrutam  
pramām utpādayet tasya prāmāṇyaṃ kena hetunā*

If a sentence, which intends to convey a certain sense, does not produce knowledge when it is heard, by what reason can it be accorded validity? [Chapter 3 – Verse 122]

### Chapter 3 - Verse 123

अथ मन्यसे ।

जानीयाच्चेत् प्रसङ्ख्यानात् शब्दः सत्यवचाः कथम् ।

पारोक्ष्यं शब्दो नः प्राह प्रसङ्ख्यानात् त्वसंशयम् ॥ १२३ ॥

*atha manyase*

*jāniyāc cet prasamkhyānāc chabdas satya-vacāḥ katham*

*pārokṣyam śabdo naḥ prāha prasamkhyānāt tv asaṁśayam*

Now, you may think [like this] : [Introduction]

If it be said that [the immediacy of the Self] is known from prasankhyana, then how can verbal testimony, [we ask], be true utterance? The opponent replies : "To us, verbal testimony [produces] mediate knowledge; but from prasankhyana, certain knowledge [is obtained]."

[Chapter 3 – Verse 123]

### Chapter 3 - Verse 124 - Introduction

न च युक्तिशब्द-आवृत्ति-लक्षणात् प्रसङ्ख्यानात्  
यथावत् प्रतिपत्तिः भविष्यति इति सम्भावयामः ।  
यस्मात् ।

*na ca yukti-śabdāvṛtti-lakṣaṇāt prasamkhyānād  
yathā-vat pratipattir bhaviṣyatīti sambhāvayāmaḥ.  
yasmāt*

We cannot accept the tenability of the view that knowledge of the reality as it is will arise from prasankhyana, which consists of the repetition of both reasoning and verbal testimony. This being the case [we say]. [Introduction]

युक्तिशब्दौ पुराप्यस्य न चेदकुरुतां प्रमाम् ।  
साक्षादावर्तनात् ताभ्यां किमपूर्वफलिष्यति ॥ १२४ ॥

*yukti-śabdau purā 'py asya na ced akurutāṃ pramām  
sākṣād āvartanāt tābhyāṃ kim apūrvam phaliṣyati*

If the reasoning and the verbal testimony do not produce immediate knowledge [of the Self] to him even earlier, what new result will accrue by their repetition? [Chapter 3 - Verse 124]

### Chapter 3 - Verse 125 - Introduction

अथैवमपि प्रसङ्ख्यानम् अन्तरेण प्राणान्  
धारयितुं न शक्नोषि इति चेत् , श्रवणादौ एव  
सम्पादयिष्यामः । कथम् ?

*athaivam api prasankhyānam antareṇa prāṇān  
dhārayitum na śaknoṣīti cec chravaṇādāu eva  
sampādayiṣyāmaḥ. katham*

If it be said that you cannot live without prasankhyana, we will provide a place for it only in respect of hearing, etc. How? [Introduction – Chapter 3 – Verse 125]

प्रसङ्ख्याने श्रुतावस्य न्यायोऽस्त्वाम्रेडनात्मकः ।  
ईषत्-श्रुतं सामिश्रुतं सम्यक् श्रुत्वावगच्छति ॥ १२५ ॥

*prasankhyānam<sup>1</sup> śrutāv asya nyāyo 'stv āmreḍanātmakaḥ  
īṣac-chrutam sāmi-śrutam samyak śrutvāvagacchati*

Let the principle of repetition [which operates] in prasankhyana find a place in respect of the hearing of the text. A person [fully] understands after perfectly hearing what was partially and half-heard. [Chapter 3 – Verse 125]

### Chapter 3 - Verse 126 - Introduction

ननु प्रसङ्ख्यानविधिम् अनभ्युपगच्छतः  
पारमहंसी चर्या बौद्धादि-चर्यावत् अशास्त्र-  
पूर्विका प्राप्नोति, ततश्च आरूढपतितत्वं स्यात् ।  
अशेषकर्मणां च निवृत्तिः न प्राप्नोतीति । उच्यते ।

*nanu prasamkhyāna-vidhim anabhyupagacchataḥ  
pāramahaṃsī caryā bauddhādi-caryā-vad aśāstra-  
pūrvikā prāpnoti tataś cārūḍha-patitatvaṃ<sup>1</sup> syād  
aśeṣa-karmaṇām ca nivṛttir na prāpnotīti. ucyate*

It may be argued, "If the injunction about prasankhyana is not accepted, then the conduct of the supreme renunciate, like that of the Buddhist and others, will not have the sanction of scripture. Consequently, this will result in spiritual lapse. Also, one cannot be free from all karmas." We reply as follows. [Introduction – Chapter 3 – Verse 126]

### Chapter 3 - Verse 126

त्वमर्थस्यावबोधाय विधिरप्याश्रितो यतः ।  
तमन्तरेण ये दोषाः तेऽपि नायान्त्यहेतवः ॥ १२६ ॥

*tvam-arthasyāvabodhāya vidhir apy āśrito yataḥ  
tam antareṇa ye doṣās te 'pi nāyānty ahetavaḥ*

Since injunction has also been accepted for understanding the meaning of "thou", the defects alleged to arise in the absence of injunction do not take place for want of cause. [Chapter 3 – Verse 126]



# **CHAPTER 4**

***78 Verses***

### Chapter 4 - Verse 1

पूर्वाध्यायेषु यद्वस्तु विस्तरेणोदितं स्फुटम् ।  
सङ्क्षेपतोऽधुना वक्ष्ये तदेव सुखवित्तये ॥ १ ॥

*om pūrvādhyaēṣu yad vastu vistareṇoditam sphuṭam  
saṁkṣepato 'dhunā vakṣye tad-eva-sukha-vittaye*

Now I will state briefly for the sake of easy understanding what was stated elaborately and clearly in the previous chapters. [Chapter 4 – Verse 1]

### Chapter 4 - Verse 2

सङ्क्षेपविस्तराभ्यां हि मन्दोत्तमधियां नृणाम् ।  
वस्तूच्यमानम् एत्यन्तःकरणं तेन भण्यते ॥ २ ॥

*saṁkṣepa-vistarābhyāṁ hi mandottama-dhiyāṁ nṛṇām  
vastūcyamānam ety antaḥ-karaṇam tena bhaṇyate*

Indeed, what is stated briefly as well as elaborately gets into the minds of slow-witted and intelligent persons. Hence, [a brief exposition] is attempted. [Chapter 4 – Verse 2]

### Chapter 4 - Verse 3

आत्माऽनात्मा च लोकेऽस्मिन् प्रत्यक्षादिप्रमाणतः ।  
सिद्धस्तयोरनात्मा तु सर्वत्रैवात्मपूर्वकः ॥ ३ ॥

*ātmānātmā ca loke 'smin pratyakṣādi-pramāṇataḥ  
siddhas tayor anātmā tu sarvatraivātma-pūrvakah*

The Self and the not-Self are well-known through perception and other sources of knowledge in our daily life. Of these two, the not-Self, however, is always dependent on the Self. [Chapter 4 – Verse 3]



#### Chapter 4 - Verse 4

अनात्मत्वं स्वतः सिद्धं देहाद्-भिन्नस्य वस्तुनः ।  
ज्ञातुरप्यात्मता तद्वत् मध्ये संशयदर्शनम् ॥ ४ ॥

*anātmatvaṃ svatas siddhaṃ dehād bhinnasya vastunaḥ  
jñātur apy ātmatā tad-van madhye saṁśaya-darśanam*

That objects external to the body are not-self is self-evident. In the same way, that the nower is the Self is also self-evident. There is doubt in respect of what is in the middle [between them]. [Chapter 4 – Verse 4]

#### Chapter 4 - Verse 5

असाधारणान् तयोर्धर्मान् ज्ञात्वा धूमाग्निवद्-बुधः ।  
अनात्मनोऽथ बुद्ध्यन्तान् जानीयादनुमानतः ॥ ५ ॥

*asādhāraṇāṃs tayoṛ dharmān jñātvā dhūmāgni-vad budhaḥ  
anātmano 'tha buddhy-antān jāniyād anumānataḥ*

Having known the uncommon characteristics of each of these two [categories], a wise man should, then, know the objects ending with the intellect as not-Self through inference in the same way as one knows the fire from smoke. [Chapter 4 – Verse 5]

#### Chapter 4 - Verse 6

इदमित्येव बाह्येऽर्थे ह्यहमित्येव बोद्धरि ।  
द्वयं दृष्टं यतो देहे तेनायं मुह्यते जनः ॥ ६ ॥

*idam ity eva bāhye 'rthe hy aham ity eva boddhari  
dvayaṃ dr̥ṣṭaṃ yato dehe tenāyaṃ muhyate janah*

External objects are known only as "this". The knower is, indeed, known as "I". Since both ways of knowing are seen in respect of the body [etc.], people are deluded. [Chapter 4 – Verse 6]

## Chapter 4 - Verse 7 - Introduction

"केन पुनः न्यायेन आत्म-अनात्मनोः अश्वमहिषयोरिव  
विभागः क्रियते" इति । उच्यते ।

*kena punar nyāyenātmanātmanor aśva-mahiṣayor iva  
vibhāgaḥ kriyata iti. ucyate*

It may be asked : "By what principle is the distinction between the Self and not-Self made, as [it is made] between a horse and a buffalo?" The reply is as follows. [Introduction – Chapter 4 – Verse 7]

## Chapter 4 - Verse 7, 8

न्यायः पुरोदितोऽस्माभिः आत्मानात्मविभागकृत् ।  
तेनेदमर्थमुत्सार्य ह्यहमित्यत्र यो भवेत् ॥ ७ ॥

*nyāyaḥ purodito 'smābhir ātmānātma-vibhāga-kṛt  
tenedam-artham utsārya hy aham ity atra yo bhavet*

विद्यात् तत्त्वमसीत्यस्माद् भावाभावदृशं सदा ।  
अनन्तरमबाह्यार्थं प्रत्यक्स्थं मुनिरञ्जसा ॥ ८ ॥

*vidyāt tat tvam asity asmād bhāvābhāva-dṛśam sadā  
anantaram abāhyārtham pratyak-stham munir añjasā*

The principle which differentiates the Self from the not-Self has already been stated by us. That, indeed, which remains in the "I" after the "this" aspect is discarded by this principle, that which always reveals the existent and the non-existent, that which has nothing inside and nothing outside, and that which is inward - a discerning person should know that directly from the sentence "That thou art". [Chapter 4 – Verse 7, 8]

## Chapter 4 - Verse 9 - Introduction

“उच्यतां तर्हि कया तु परिपाट्या वाक्यार्थं  
वेत्ति” इति । उच्यते । अन्वय-व्यतिरेकाभ्याम् ।

*ucyatām tarhi kayā tu paripāṭhyā vākyaārtham  
vettiti. ucyate. anvaya-vyatirekābhyām*

[If it be asked:] "Then, let the method by which the meaning of the sentence has to be understood be stated," we reply that it is by the method of anvaya-vyatireka. [Chapter 4 – Verse 9]

## Chapter 4 - Verse 9

त्यक्तकृत्स्नेदमर्थत्वात् त्यक्तोऽहमिति मन्यते ।  
नावगच्छाम्यहं यस्मात् निजात्मानमनात्मनः ॥ ९ ॥

*tyakta-kṛtsnedam arthatvāt tyakto 'ham iti manyate  
nāvagacchāmy aham yasmān nijātmānam anātmanah*

[A seeker after liberation] thinks, "I have been eliminated, since the entire not-Self [with which I identified myself] has been discarded [by the method of anvaya-vyatireka]; the reason for this is that I do not know my real Self apart from the not-Self." [Chapter 4 – Verse 9]

## Chapter 4 - Verse 10 - Introduction

अथ शरीरादि-बुद्धिपर्यन्तः स सर्वोऽनात्मैवेति  
प्रमाणात् विनिश्चित्य किमिति बुभुत्सातो नोपरमते ?  
शृणु ।

*atha śarirādi-buddhi-paryantaḥ sa sarvo 'nātmaiveti  
pramāṇād viniścitya kim iti bubhutsāto noparamate.  
śṛṇu*

It may be asked : "Why is it that a person does not put an end to his inquiry after knowing from the pramana that all objects from the body to the intellect are not-Self?" Listen. [Introduction – Chapter 4 – Verse 10]

## Chapter 4 - Verse 10

अनुच्छिन्नबुभुत्सश्च प्रत्यग्-हेतोरनात्मनः ।  
दोलायमानचित्तोऽयं मुह्यते भौतवन्नरः ॥ १० ॥

*anucchinna-bubhutsaś ca pratyagg hetor anātmanah  
dolāyamāna-citto 'yaṁ muhyate bhautavannaraḥ*

[It may be asked:] "Since the Self which is of the nature of eternal consciousness, on account of being the Self [of the enquirer], is always in proximity [to him], why is it that the person who is desirous of knowing it does not know it?" It is for this reason. [Chapter 4 – Verse 10]

## Chapter 4 - Verse 11 - Introduction

"अविलुप्तविज्ञानात्मन आत्मत्वादेव नित्यसान्निध्यात्,  
बुभुत्सुः किमिति न प्रतिपद्यते" ? इति । यस्मात् ।

*avilupta-vijñānātmana ātmatvād eva nitya-sānnidhyād  
bubhutsuḥ kim iti na pratipadyata iti. yasmāt*

[It may be asked:] "Since the Self which is of the nature of eternal consciousness, on account of being the Self [of the enquirer], is always in proximity [to him], why is it that the person who is desirous of knowing it does not know it?" It is for this reason. [Introduction – Chapter 4 – Verse 11]

## Chapter 4 - Verse 11

यैरद्राक्षीत् पुरात्मानं यमनात्मेति वीक्षते ।  
दृष्टेर्द्रष्टारमात्मानं तैः प्रसिद्धैः प्रमित्सति ॥ ११ ॥

*yair adrākṣit purātmānaṁ yam anātmēti vikṣate  
dṛṣṭer draṣṭāraṁ ātmānaṁ taiḥ prasiddhaiḥ pramitsati*

What he knows [now] as not-Self, he saw that earlier as the Self by [the sense-organs], and he desires to know the Self which is the seer of the sight by the well-known [sense-organs]. [Chapter 4 – Verse 11]

## Chapter 4 - Verse 12 - Introduction

"कस्मात् पुनर्हेतोः पराचीनाभिः  
शब्दाद्यवलेहिनीभिः बुद्धिभिः, आत्मानम्  
अनात्मवन्न वीक्षते ?" इति । उच्यते ।

*kasmāt punar hetoḥ parācīnābhiḥ  
śabdādy-avalehinībhir buddhibhir ātmānam  
anātmavan na vikṣata iti. ucyate*

It may be asked : "Why does he not see the Self, as he sees the not-Self, by the out-going cognitions which apprehend sound and other objects?" The reply is as follows. [Introduction – Chapter 4 – Verse 12]

## Chapter 4 - Verse 12

चक्षुर्न वीक्षते शब्दं अतदात्मत्व-कारणात् ।  
यथैवं भौतिकी दृष्टिः नात्मानं परिपश्यति ॥ १२ ॥

*cakṣur na vikṣate śabdam atad-ātmatva-kāraṇāt  
yathaivam bhautikī drṣṭir nātmānam paripaśyati*

Just as the visual sense does not perceive sound because it is derived from a different element [whose quality is colour], even so the physical vision does not see the Self. [Chapter 4 – Verse 12]

## Chapter 4 - Verse 13 - Introduction

प्रत्यक्षादि-प्रमाण-स्वाभाव्य-अनुरोधेन तावत्  
तददर्शनकारणं उक्तम् । अथ प्रमेय-  
स्वाभाव्यानुरोधेन प्रतिषेधः उच्यते ।

*pratyakṣādi-pramāṇa-svābhāvyānurodhena tāvat  
tad-adarśana-kāraṇam uktam. atha prameya-  
svābhāvyānurodhena pratiṣedha ucyate*

Considering the nature of pramanas such as perception, the reason for the non-perception of the Self has been stated. Now, considering the nature of the object (i.e. the Self) to be known, we deny [the possibility of knowing it through perception, etc.] [Introduction – Chapter 4 – Verse 13]

## Chapter 4 - Verse 13

धीविक्रिया-सहस्राणां हानोपादान-धर्मिणाम् ।  
सदा साक्षिणमात्मानं प्रत्यक्त्वान्नाहमीक्षते ॥ १३ ॥

*dhi-vikriyā-sahasrāṇāṃ hānopādāna-dharminām  
sadā sākṣiṇam ātmānaṃ pratyaktvān nāham ikṣate*

The ego cannot see the Self, which is always the witness to the thousand modifications, favourable as well as unfavourable, of the intellect because the Self is inward. [Chapter 4 – Verse 13]



## Chapter 4 - Verse 14 - Introduction

"क्व पुनरियं विवेकबुद्धिः । किमात्मनि  
उतानात्मनीति" इति । "किञ्चातः ?" "यद्यात्मनि कूटस्थत्व-  
व्याघात अनात्मदर्शित्वात् । अथ-अनात्मनि ।  
तस्याप्यचैतन्यात् न विवेकसम्बन्धः इति ।"  
उच्यते, "दाह्यदाहकतैकत्र" इत्युक्तपरिहारात् ।

*kva punar iyaṃ viveka-buddhiḥ kim ātmany  
utānātmanīti. kiṃcātaḥ. yady ātmani kūṭasthatva-  
vyāghāto 'nātma-darśitvāt. athānātmani  
tasyāpy' acaitanyān na viveka-saṃbandha iti.  
ucyate. "dāhya-dāhakataikatra" ity ukta-parihārāt*

[It may be asked:] "Is this discriminating cognition located in the Self or in the not-Self?" "What does it matter?" "If it is in the Self, then it contradicts the immutability [of the Self], for the reason that the Self perceives the not-Self. If, on the other hand, it is in the not-Self, the latter cannot have any relation with discrimination, since it is insentient." We reply that this [objection] has already been answered by saying "The burnt object and the burning agent exist together in the same place."

## Chapter 4 - Verse 14

बुद्धावेव विवेकोऽयं यदनात्मतया भिदा ।  
बुद्धिमेवोपमृद्नाति कदलीं तत्फलं यथा ॥ १४ ॥

*buddhāv eva viveko 'yaṃ yad-anātmatayā bhidā  
buddhim evopamṛdnāti kadaliṃ tat-phalaṃ yathā*

This discrimination, by which [the intellect] is differentiated [from the Self] as not-Self, takes place in the intellect alone. It destroys the intellect itself in the same way as the [plantain] fruit destroys the plantain tree. [Chapter 4 – Verse 14]



## Chapter 4 - Verse 15 - Introduction

सोऽयमतत्त्वे तत्त्वदृक् ।

*so 'yam atattve tattva-dr̥k*

Such a one [who makes use of the discriminating cognition] sees the real in the unreal.  
[Introduction – Chapter 4 – Verse 15]

## Chapter 4 - Verse 15

अनुमानप्रदीपेन हित्वा सर्वाननात्मनः ।  
संसारैकावलम्बिन्या तदभावं धियेप्सति ॥ १५ ॥

*anumāna-pradīpena hitvā sarvān anātmanah  
saṁsāraikāvalambinyā tad-abhāvaṁ dhiyepsati*

Having rejected the entire not-Self through the light of inference, one desires to achieve the removal of that [dualistic wolf of bondage] through the [discriminating] intellect which is dependent on [the dualistic of world of] bondage alone. [Chapter 4 – Verse 15]

## Chapter 4 - Verse 16 - Introduction

योऽयमन्वय-व्यतिरेकजो विवेकः आत्मानात्म-  
विभागलक्षणः, अनात्मस्थः, स्थाणौ  
संशयावबोधवत् प्रतिपत्तव्यः । अयथावस्तु-  
स्वाभाव्यात् । मृगतृष्णिकोदकप्रबोधवदिति ।  
अत आह ।

*yo 'yam anvaya-vyatireka-jo viveka ātmānātma-  
vibhāga-lakṣaṇo 'nātmasthaḥ sthāṇau  
saṁśayāvabodha-vat pratipattavyo 'yathā-vastu-  
svābhāvyān mṛga-tṛṣṇīkodaka-prabodha-vad ity  
ata āha*

This cognition of the differentiation between the Self and the not-Self, which arises from the reasoning of anvaya-vyatireka rests in the not-Self (i.e. ignorance). It should be understood like the doubtful cognition of the post and the erroneous cognition of the mirage as water, because it is not the knowledge of the reality as it is. [Introduction – Chapter 4 – Verse 16]

## Chapter 4 - Verse 16

संसारबीजसंस्थोऽयं तद्धिया मुक्तिमिच्छति ।  
शशो निमीलनेनेव मृत्युं परिजिहीर्षति ॥ १६ ॥

*saṁsāra-bīja-saṁstho 'yaṁ tad-dhiyā muktīm icchati  
śaśo nimīlaneneva mṛtyuṁ parijihirṣati*

This person desires to attain liberation through the cognition which is embedded in the seed of bondage. He is like a hare which desires to overcome death by closing its eyes. [Chapter 4 – Verse 16]

## Chapter 4 - Verse 17 - Introduction

अस्यार्थस्य द्रढिम्ने श्रुत्युदाहरणम् ।

*asyārthasya draḍhimne śruty-udāharaṇam*

With a view to strengthen this idea, the following Sruti texts are given as illustration.  
[Introduction - Chapter 4 – Verse 17]

### Chapter 4 - Verse 17

इममर्थं पुरस्कृत्य श्रुत्या सम्यगुदाहृतम् ।

"यच्चक्षुषे"ति विस्रब्धं "न दृष्टे"रिति च स्फुटम् ॥ १७ ॥

*imam arthaṁ puraskṛtya śrutyā samyag udāhṛtam*

*"yac cakṣuṣe" ti visrabdham "na drṣṭe" riti ca sphuṭam*

Keeping this idea in view, it has been well illustrated by Sruti when it says firmly and clearly, "That which is not seen by the eye," and "You cannot see the seer of seeing."  
[Chapter 4 – Verse 17]

### Chapter 4 - Verse 18

बुद्ध्यन्तमपविद्धयैवं को न्वहं स्याम् इतीक्षितुः ।

श्रुतिस्तत्त्वमसीत्याह सर्वमानातिगामिनी ॥ १८ ॥

*buddhy-antam apavidhyaivam ko nvaham syām itikṣituh*

*śrutis tat tvam asity āha sarva-mānātigāmini*

To one who, having rejected all objects up to the intellect, is desirous of knowing "Who am I?" Sruti, which is competent to reveal what is beyond other pramanas, says, "That thou art."  
[Chapter 4 – Verse 18]

## Chapter 4 - Verse 19 - Introduction

एष सङ्क्षेपतः पूर्वाध्याय-त्रयस्यार्थ उक्तः ।  
सोऽयं न्यायोऽपि वेदान्तार्थः शास्त्राचार्य-  
प्रसादलभ्योऽपि अनपेक्षित-शास्त्राचार्य-प्रसादः  
अनन्यापेक्षसिद्ध-स्वभावत्वात् कैश्चित्  
श्रद्धानैर्न प्रतीयते । तेषां सङ्ग्रहार्थम्  
अभिमत-प्रामाण्योदाहरणम् ।

*eṣa saṁkṣepataḥ pūrvādhyāya-trayasyārtha uktah.  
so 'yaṁ nyāyyo 'pi vedāntārthaḥ śāstrācārya-  
prasāda-labhyo 'py anapekṣita-śāstrācārya-prasādo  
'nanyāpekṣa-siddha-svabhāvatvāt kaiścic  
chraddadhānair na pratiyate. teṣāṁ saṁgrahārtham  
abhimata-prāmāṇyodāharaṇam*

Thus, the teaching of the three earlier chapters has been summarized. This teaching of Vedanta, though intelligible in the light of reasoning, has to be obtained through scripture and the grace of the preceptor. However, it exists independent of scripture and the grace of the preceptor, because its nature is such that it exists on its own, independent of others. Still, it is not accepted by those who have faith [in scripture and preceptor, if it is not supported by them. For the sake of their acceptance, illustrative passages from the recognized authority will be cited [in the sequel]. [Introduction – Chapter 4 – Verse 19]

## Chapter 4 - Verse 19

भगवत्पूज्यपादैश्च उदाहार्यैवमेव तु ।  
सुविस्पष्टोऽस्मदुक्तोऽर्थः सर्वभूतहितैषिभिः ॥ १९ ॥

*bhagavat-pūjya-pāдайś cāpy<sup>1</sup> udāhāryevam eva tu  
suvispaṣṭo 'smad-ukto 'rthaḥ sarva-bhūta-hitaiṣibhiḥ*

What we have stated has been very clearly illustrated by the revered Teacher of worshipful feet, the well-wisher of all beings. [Chapter 4 – Verse 19]

## Chapter 4 - Verse 20 - Introduction

"किं परमात्मन उपदेशः । उत अपरमात्मनः ?" । इति ।  
"किञ्चातः ?" "यदि परमात्मनः, तस्योपदेशम  
अन्तरेणैव मुक्तत्वात् निरर्थक उपदेशः ।  
अथ अपरमात्मनः तस्यापि स्वत एव संसार-  
स्वभावत्वात् निष्फल उपदेशः ।" एवमुभयत्रापि  
दोषवत्त्वादत आह ।

*kiṃ paramātmāna upadeśa utāparamātmāna iti.  
kiṃ cātaḥ. yadi paramātmānas tasyopadeśam  
antareṇaiva muktatvān nirarthaka upadeśaḥ.  
athāparamātmānas tasyāpi svata eva saṃsāra-  
svabhāvatvān niṣphala upadeśaḥ. evam ubhayatrāpi  
doṣa-vattvād ata āha*

[It may be asked:] "Is this teaching for the supreme Self or for the lower self?" "What does it matter?" "If it is for the supreme Self, the teaching is useless, because it is already free even without the teaching. If, on the contrary, it is for the lower self, the teaching is equally useless, because it is by its very nature bound." Thus, since both the alternatives are defective, the following is said. [Introduction – Chapter 4 – Verse 20]

## Chapter 4 - Verse 20

"अविविच्योभयं वक्ति श्रुतिश्चेत् स्याद्ग्रहस्तथा" ।  
इति पक्षमुपादाय पूर्वपक्षं निशात्य च ॥ २० ॥

*"avivicyobhayam vakti śrutiś cet syād grahas tathā"  
iti pakṣam upādāya pūrva-pakṣam niśātya ca*

"If it be said that Sruti addresses one who does not discriminate between the two (i.e. the Self and the "I"), then it is acceptable:" - following such a position, the prima facie view is refuted [by Sankara]. [Chapter 4 – Verse 20]

## Chapter 4 - Verse 21 - Introduction

तच्चेदं अविवेकात् स्वतो विविक्तात्मने  
"तत्त्वमसि" इत्युपदिष्टम् ।

*tac cedam avivekāṭ svato viviktātmane  
tat tvam asīty upadiṣṭam*

And this teaching "That thou art" is imparted to one who by himself has discriminated the Self from the not-Self, but who is still ignorant. [Introduction - Chapter 4 – Verse 21]

## Chapter 4 - Verse 21

युष्मदस्मद्विभागज्ञे स्यादर्थवदिदं वचः ।  
यतोऽनभिज्ञे वाक्यं स्याद्-बधिरेष्विव गायनम् ॥ २१ ॥

*yuṣmad-asmad-vibhāga-jñe syād artha-vad idaṃ vacaḥ  
yato 'nabhiññe vākyaṃ syād badhireṣv iva gāyanam*

This utterance is meaningful to one who has known the distinction between the Self and the not-Self; for, in the case of one who is ignorant [of this distinction] this sentence will be like music before deaf persons. [Chapter 4 – Verse 21]

## Chapter 4 - Verse 22 - Introduction

"तस्य च युष्मदस्मद् विभागविज्ञानस्य का युक्तिः  
उपायभावं प्रतिपद्यते ?" शृणु ।

*tasya ca yuṣmad-asmad-vibhāga-vijñānasya kā yuktir  
upāya-bhāvaṃ pratipadyate. śṛṇu*

[It may be asked:] "What is the reasoning which serves as the means for knowledge of the distinction between the Self and the not-Self?" Listen. [Introduction – Chapter 4 – Verse 22]

## Chapter 4 - Verse 22

"अन्वयव्यतिरेकौ हि पदार्थस्य पदस्य च ।  
स्यादेतदहमित्यत्र युक्तिरेवावधारणे" ॥ २२ ॥

*“anvaya-vyatirekau hi padārthasya padasya ca  
syād etad aham ity atra yuktir evāvadhāraṇe”*

"Indeed, for ascertaining the meaning of the word "I" in the present case, reasoning alone in the form of anvaya-vyatireka as applied to the words and their meaning will do". [Chapter 4 – Verse 22]

## Chapter 4 - Verse 23 - Introduction

"कथं तौ युक्तिरिति ?" अत्राह ।

*katham tau yuktir ity atrāha*

How does this reasoning [show the distinction between the self and the not-self]? The reply is as follows. [Introduction – Chapter 4 – Verse 23]

## Chapter 4 - Verse 23

"नाद्राक्षमहमित्यस्मिन् सुषुप्तेऽन्यन्मनागपि ।  
न वारयति दृष्टिं स्वां प्रत्ययं तु निषेधति" ॥ २३ ॥

*"nādrākṣam aham ity asmin suṣupte 'nyan manāg api  
na vārayati dṛṣṭim svām pratyayaṁ tu niṣedhati"*

"By the statement, "I did not see anything at all in that state of sleep," one does not deny one's own consciousness [in that state], but denies only the cognition [of objects in that state]." [Chapter 4 – Verse 23]



## Chapter 4 - Verse 24

"एवं विज्ञातवाच्यार्थे श्रुतिलोकप्रसिद्धितः ।  
श्रुतिस्तत्त्वमसीत्याह श्रोतुर्मोहापनुत्तये" ॥ २४ ॥

*“evam vijñāta-vācyārthe śruti-loka-prasiddhitah  
śrutis tat tvam asity āha śrotur mohāpanuttaye”*

"Thus, to one who has understood the meaning of the word through Sruti as well as through the worldly experience [of sleep], the Sruti text says, "That thou art", for the purpose of removing the delusion of the hearer." [Chapter 4 – Verse 24]

## Chapter 4 - Verse 25 - Introduction

तत्र त्वमिति पदं यत्र लक्षणया वर्तते  
सोऽर्थ उच्यते ।

*tatra tvam iti padam yatra lakṣaṇayā vartate  
so'rtha ucyate*

Then, what is conveyed by the word "thou" through secondary sense is stated [as follows].  
[Introduction – Chapter 4 – Verse 25]

## Chapter 4 - Verse 25

"अहं शब्दस्य या निष्ठा ज्योतिषि प्रत्यगात्मनि ।  
सैवोक्ता सदसीत्येवं फलं तत्र विमुक्तता" ॥ २५ ॥

*“aḥam-śabdasya yā niṣṭhā jyotiṣi pratyagātmani  
saivoktā sad asity evam phalam tatra vimuktatā”*

"That which is signified by the word "I", viz. the inward Self which is self-luminous – this itself is conveyed by the text, "You are that Being." Thus, the result is liberation." [Chapter 4 – Verse 25]

## Chapter 4 - Verse 26 - Introduction

अन्यच्चान्वयव्यतिरेकोदाहरणम् । तथा ।

*anyaccānvaya-vyatirekodāharaṇam. tathā*

Also, another example for anvaya-vyatireka reasoning is given. It is thus. [Introduction – Chapter 4 – Verse 26]

## Chapter 4 - Verse 26

"छित्त्वा त्यक्तेन हस्तेन स्वयं नात्मा विशेष्यते ।  
तथा शिष्टेन सर्वेण येन येन विशेष्यते" ॥ २६ ॥

*“chittvā tyaktena hastena svayaṃ nātmā viśeṣyate  
tathā śiṣṭena sarveṇa yena yena viśeṣyate*

"Just as the Self itself is not qualified by an arm which has been cut off and thrown away, even so it is not qualified by any of the remaining things by which it is [wrongly thought to be] qualified." [Chapter 4 – Verse 26]

### Chapter 4 - Verse 27

"विशेषणमिदं सर्वं साध्वलङ्करणं यथा ।  
अविद्याध्यस्तमतः सर्वं ज्ञात आत्मन्यसद् भवेत्" ॥ २७ ॥

*viśeṣaṇam idaṁ sarvaṁ sādhu-valaṅkaraṇaṁ yathā  
avidyādhyastam ataḥ sarvaṁ jñāta ātmany asad bhavet*

"It is reasonable that all these, like ornaments, are qualifications of the Self superimposed on it through ignorance. When the Self is known, they turn out to be unreal." [Chapter 4 – Verse 27]

### Chapter 4 - Verse 28

"तस्मात्त्यक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।  
अनात्मत्वेन तस्माज्ज्ञो मुक्तः सर्वविशेषणैः" ॥ २८ ॥

*tasmāt tyaktena hastena tulyaṁ sarvaṁ viśeṣaṇam  
anātmatvena tasmāj jñō muktaḥ sarva-viśeṣaṇaiḥ*

"So, all the qualifications are similar to the arm (cut off and) thrown away, as they are not-Self. Therefore, the knowing Self is free from all the qualifications." [Chapter 4 – Verse 28]

### Chapter 4 - Verse 29

"ज्ञातैवात्मा सदा ग्राह्यो ज्ञेयमुत्सृज्य केवलः ।  
अहमित्यपि यद्-ग्राह्यं व्यपेताङ्गसमं हि तत्" ॥ २९ ॥

*jñātaivātmā sadā grāhyo jñeyam utsrjya kevalaḥ  
aham ity api yad grāhyaṁ vyapetāṅga-samaṁ hi tat*

"After rejecting what is known, one should accept the Self which is always the knower, free from all qualifications. Indeed, what is known as "I" is also like the part of the body cut off." [Chapter 4 – Verse 29]

### Chapter 4 - Verse 30

"दृश्यत्वादहमित्येष नात्मधर्मो घटादिवत् ।  
तथान्ये प्रत्यया ज्ञेया दोषाश्चात्माऽमलो ह्यतः" ॥ ३० ॥

*drśyatvād aham ity eṣa nātma-dharmo ghaṭādi-vat  
tathānye pratyayā jñeyā doṣās cātmā 'malo hy ataḥ'*

"What is called the "I" is not an attribute of the Self, because it is seen like objects such as pot. In the same way, all other mental modes and impurities [are not the attributes of the Self]. So, the Self is, indeed, free from impurities." [Chapter 4 – Verse 30]

### Chapter 4 - Verse 31 - Introduction

सर्वन्यायोपसङ्ग्रहः ।

*sarva-nyāyopasaṁgrahaḥ*

The summary of the entire reasoning [is now given]. [Introduction – Chapter 4 – Verse 31]

### Chapter 4 - Verse 31

"नित्यमुक्तत्वविज्ञानं वाक्याद्भवति नान्यतः ।  
वाक्यार्थस्यापि विज्ञानं पदार्थस्मृतिपूर्वकम्" ॥ ३१ ॥

*"nitya-muktatva-vijñānam vākyaād bhavati nānyataḥ  
vāk्यārthasyāpi vijñānam padārtha-smṛti-pūrvakam*

"The knowledge that the Self is ever-free arises from the sentence, and not from any other source. And, apprehension of the import of the sentence takes place through remembering the meaning of the words." [Chapter 4 – Verse 31]

### Chapter 4 - Verse 32

"अन्वयव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।  
एवं निर्दुःखमात्मानम् अक्रियं प्रतिपद्यते" ॥ ३२ ॥

*anvaya-vyatirekābhyāṃ padārthas smaryate dhruvam  
evaṃ nirduḥkham ātmānam akriyaṃ pratipadyate*

"The meanings of the words are surely understood through the method of anvaya-vyatireka. Thus, one knows the Self which is free from suffering and action. [Chapter 4 – Verse 32]

### Chapter 4 - Verse 33

"सदेवेत्यादिवाक्येभ्यः प्रमा स्फुटतरा भवेत् ।  
दशमस्त्वमसीत्यस्मात् यथैवं प्रत्यगात्मनि" ॥ ३३ ॥

*sad evety-ādi-vākyaebhyaḥ pramā sphuṭatarā bhavet  
daśamas tvam asity asmād yathaivaṃ pratyagātmani*

"Just as knowledge arises from the sentence, "You are the tenth," even so the knowledge of the Self imparted by sentences such as "Being alone" becomes immediate [when a teacher utters the sentence, "That thou art".]“ [Chapter 4 – Verse 33]

## Chapter 4 - Verse 34 - Introduction

वीक्षापन्नस्य उदाहरणम् ।

*vīkṣāpannasya'odāharaṇam*

The enquirer who is desirous of knowing is illustrated. [Introduction – Chapter 4 – Verse 34]

### Chapter 4 - Verse 34

"नवबुद्ध्यपहाराद्धि स्वात्मानं दशपूरणम् ।  
अपश्यन् ज्ञातुमेवेच्छेत् स्वमात्मानं जनस्तथा" ॥ ३४ ॥

*“nava-buddhy-apahārādd hi svātmānaṁ daśa-pūraṇam  
apaśyan jñātum evecchet svam ātmānaṁ janas tathā*

"Just as a person whose mind has been overwhelmed by the number 'nine' is desirous of knowing [the tenth man] without seeing himself as completing the ten, even so is the person who is desirous of knowing the Self [though forgetful about it]." [Chapter 4 – Verse 34]

### Chapter 4 - Verse 35

"अविद्याबद्धचक्षुष्ट्वात् कामापहतधीः सदा ।  
विविक्तं दृशिमात्मानं नेक्षते दशमं यथा" ॥ ३५ ॥

*avidyā-baddha cakṣuṣṭvāt kāmāpahṛta-dhiḥ sadā  
viviktaṁ dr̥ṣim ātmānaṁ nekṣate daśamaṁ yathā”*

"As in the case of the tenth man, a person does not see the Self which is of the nature of knowledge and which always remains separate [from objects], as his vision is obstructed by ignorance and as his intellect is captivated by desires." [Chapter 4 – Verse 35]

## Chapter 4 - Verse 36, 37 - Introduction

सोऽयमेवं अविद्यापटल-अवगुण्ठितदृष्टिः सन्  
कथमुत्थाप्यते इत्याह ।

*so 'yam evam avidyā-paṭalāvagunṭhita-dr̥ṣṭiḥ san  
katham utthāpyata ity āha*

How this person whose vision is concealed by the veil of ignorance is awakened is explained [in the sequel]. [Introduction – Chapter 4 – Verse 36, 37]

## Chapter 4 - Verse 36, 37

यथा स्वापनिमित्तेन स्वप्नदृक्प्रतिबोधितः ।  
करणं कर्म कर्तारं स्वाप्नं नैवेक्षते स्वतः ॥ ३६ ॥

*yathā svāpa-nimittena svapna-dr̥k-pratibodhitah  
karaṇaṃ karma kartāraṃ svāpnaṃ naivekṣate svataḥ*

अनात्मज्ञस्तथैवायं सम्यक् श्रुत्यावबोधितः ।  
गुरुं शास्त्रं तथा मूढं स्वात्मनोऽन्यं न पश्यति ॥ ३७ ॥

*anātma-jñas tathaivāyaṃ samyak śrutyāvabodhitah  
guruṃ śāstraṃ tathā mūḍhaṃ svātmano 'nyaṃ na paśyati*

Just as a person who sees a dream, when awakened from sleep [by frightful dream-objects] does not see the agent, the object, and the instrument connected with the dream, even so the person who is ignorant of the Self, when properly awakened by Sruti, sees nothing other - neither the teacher, nor the scripture, nor himself as ignorant [as he was before] - than the Self. [Chapter 4 – Verse 36, 37]

## Chapter 4 - Verse 38 - Introduction

"स किं सकलसंसार-प्रविविक्तम् आत्मानं  
वाक्यात् प्रतिपद्यते उत न इति ?" इति । अत्र ब्रूमः,  
कूटस्थावगतिशेषमात्रत्वात् प्रतिपत्तेः । अत आह ।

*sa kiṃ sakala-saṃsāra-praviviktaṃ ātmānaṃ  
vākyāt pratipadyata uta netiti. atra brūmaḥ.  
kūṭasthāvagati-śeṣa-mātratvāt pratipatter ata āha*

[It may be asked :] "Does this enlightened man know from the scriptural sentence the Self as different from the entire world of bondage or not?" To this we reply that he knows that the immutable consciousness alone is what remains. [Introduction – Chapter 4 – Verse 38]

## Chapter 4 - Verse 38

दण्डावसाननिष्ठः स्यात् दण्डसर्पो यथा तथा ।  
नित्यावगतिनिष्ठं स्यात् वाक्याज्जगदसंशयम् ॥ ३८ ॥

*daṇḍāvasāna-niṣṭhaḥ syād daṇḍa-sarpo yathā tathā  
nityāvagati-niṣṭhaṃ syād vākyāj jagad asaṃśayam*

Just as the snake imagined in a stick ends up in the stick [when the stick is known], even so the world surely ends up in the eternal consciousness [when the Self is known] from the scriptural sentence. [Chapter 4 – Verse 38]



## Chapter 4 - Verse 39 - Introduction

कुत एतत् ? यस्मात् ।

*kuta etat. yasmāt*

How is this? It is for this reason. [Introduction – Chapter 4 – Verse 39]

## Chapter 4 - Verse 39

पश्यन्निति यदाहोच्चैः प्रत्यक्त्वम् अजमव्ययम् ।  
अपूर्वानपरानन्तं त्वमा तदुपलक्ष्यते ॥ ३९ ॥

*paśyann iti yadāhoccaiḥ pratyaktvam ajam avyayam  
apūrvānaparānantam tvamā tad upalakṣyate*

The Self, inward, unborn, and imperishable, which Sruti emphatically speaks about as "seeing", is infinite, without an earlier and without a later. It is this that is implied by the word "thou".  
[Chapter 4 – Verse 39]

## Chapter 4 - Verse 40 - Introduction

तत्त्वमस्यादिवाक्योत्थविज्ञानेनैव बाध्यते ।  
यस्मात् ।

*tat-tvam-asy-ādi-vākyaottha-vijñānenaiva bādhyate.  
yasmāt*

[Avidya] is sublated only by the knowledge which arises from sentences such as "That thou art". This being the case, [the following is said]. [Introduction – Chapter 4 – Verse 40]

## Chapter 4 - Verse 40

अस्माद्यदपरं रूपं नास्तीत्येव निरूप्यते ।  
अन्यथाग्रहणाभावाद् बीजं तत्स्वप्नबोधयोः ॥ ४० ॥

*asmād yad aparaṃ rūpaṃ nāstity eva nirūpyate  
anyathā-grahaṇābhāvād bijam tat svapna-bodhayoh*

That there is no other [World of duality] besides this [Self in the state of sleep] is alone established. Because there is no misapprehension [In the state]. However. The cause of both dream and waking [exists in that state] [Chapter 4 - Verse 40]

## Chapter 4 - Verse 41 - Introduction

अस्यार्थस्य द्रढिम्ने उदाहरणम् ।

*asyārthasya draḍhimna udāharaṇam*

With a view to strengthen this idea, [the following passages are quoted] for illustration.  
[Introduction – Chapter 4 – Verse 41]

### Chapter 4 - Verse 41

"कार्यकारणबद्धौ तौ इष्येते विश्वतैजसौ ।  
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः" ॥ ४१ ॥

*"kārya-kāraṇa-baddhau tāv iṣyete viśva-taijasau  
prājñaḥ kāraṇa-baddhas tu dvau tau turye na sidhyataḥ"*

"These two, viz. Visva and Taijasa, are said to be bound by cause and effect. But Prajna is bound by cause alone. These two {i.e. cause and effect} do not exist in Turiya.  
[Chapter 4 – Verse 41]

## Chapter 4 - Verse 42

"अन्यथागृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।  
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते" ॥ ४२ ॥

“*anyathā-grhṇataḥ swapno nidrā tattvam ajānataḥ  
viparyāse tayoh kṣiṇe turiyaṁ padam aśnute*

"Dream belongs to one who mis-apprehends, and sleep to one who does not know reality. When these two errors are removed, one attains the state of Turiya." [Chapter 4 – Verse 42]

## Chapter 4 - Verse 43 - Introduction

तथा भगवत्पादीयमुदाहरणम् ।

*tathā bhagavat-pādiyam udāharaṇam*

The same idea can be illustrated by a text of the revered Teacher. [Introduction – Chapter 4 – Verse 43]

## Chapter 4 - Verse 43

"सुषुप्ताख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः ।  
आत्मबोधप्रदग्धं स्याद्-बीजं दग्धं यथाऽभवम्" ॥ ४३ ॥

“*suṣuptākhyam tamo ’jñānam bijam swapna-prabodhayoh  
ātma-bodha-pradagdham syād bijam dagdham yathā ’bhavam*”

"What is called sleep, or darkness, or ignorance, is the seed of the waking and dream states. When it is completely burnt by [the fire of] Self-knowledge, it is [no more potent], like a burnt seed." [Chapter 4 – Verse 43]

## Chapter 4 - Verse 44

एवं गौडैद्राविडैर्नः पूज्यैरर्थः प्रभाषितः ।  
अज्ञानमात्रोपाधिस्सन्नहमादिदृगीश्वरः ॥ ४४ ॥

*evam gauḍair drāṇḍair naḥ pūjyair ayam arthaḥ prabhāṣitaḥ<sup>1</sup>  
ajñāna-mātropādhis sann aham-ādi-dṛg īśvaraḥ*

Thus, this idea that the supreme Self, with ajnana alone as its adjunct, becomes the witness of the ego, etc. has been taught by a Gauda (i.e. Gaudapada) and a Dravida (i.e. Sankara) worshipped by us. [Chapter 4 – Verse 44]

## Chapter 4 - Verse 45 - Introduction

तत्रान्यथाग्रहणवत् अन्यथाग्रहणबीजम्  
अग्रहणम् अनात्मधर्म एवेत्याह ।

*tatrānyathā-grahaṇa-vad anyathā-grahaṇa-bijam  
agrahaṇam anātma-dharma evety āha*

Now we say that like misapprehension, non-apprehension, which is the cause of misapprehension, is an attribute of the not-Self. [Introduction – Chapter 4 – Verse 45]

## Chapter 4 - Verse 45

इदं ज्ञानमहं ज्ञाता ज्ञेयमेतदिति त्रयम् ।  
योऽविकारो विजानाति परागेवास्य तत्तमः ॥ ४५ ॥

*idaṁ jñānam ahaṁ jñātā jñeyam etad iti trayam  
yo 'vikāro vijānāti parāg evāsyā tat tamah*

The darkness (i.e. ignorance) is but external to the immutable Self which reveals the three factors, viz. "This is cognition," "I am the cognizer," and "This is the cognized."  
[Chapter 4 – Verse 45]

## Chapter 4 - Verse 46 - Introduction

यत एतदेवम् , अतस्तस्यैव बीजात्मनः तमसः,  
चित्तधर्म-विशिष्टस्य स्वकार्यद्वितीय-अभिसम्बन्धः ।  
न त्वविकारिण आत्मन इत्याह दृष्टान्तेन ।

*yata etad evam atas tasyaiva bijātmanas tamasaś  
citta-dharma-viśiṣṭasya sva-kārya- dvitīyābhisambandho  
na tv avikāriṇa ātmana ity āha drṣṭāntena*

This being the case, it is only ignorance, qualified by the attributes of the mind that is related to duality, which is its projection, but not the immutable Self. And this idea is conveyed through an example. [Introduction – Chapter 4 – Verse 46]

## Chapter 4 - Verse 46

रूपप्रकाशयोर्यद्वत् सङ्गतिर्विक्रियावतः ।  
सुखदुःखादिसम्बन्धश्चित्तस्यैवं विकारिणः ॥ ४६ ॥

*rūpa-prakāśayor yad-vat saṅgatir vikriyāvataḥ  
sukha-duḥkhādi-sambandhaś cittasyaivam vikāriṇaḥ*

Just as color and light come into relation [with the visual sense] which is subject to change, even so pleasure and pain come into relation with the mind alone which is subject to change. [Chapter 4 – Verse 46]

## Chapter 4 - Verse 47 - Introduction

तदेतदन्वयव्यतिरेकाभ्यां दर्शयिष्यन्नाह ।

*tad etad anvaya-vyatirekābhyāṃ darśayiṣyann āha*

With a view to convey the same idea by the reasoning of anvaya-vyatireka the following is said.  
[Introduction - Chapter 4 – Verse 47]

## Chapter 4 - Verse 47

सम्प्रसादेऽविकारित्वाद् अस्तं याते विकारिणि ।  
पश्यतो नात्मनः किञ्चिद् द्वितीयं स्पृशतेऽण्वपि ॥ ४७ ॥

*saṃprasāde 'vikāritvād astam yāte vikāriṇi  
paśyato nātmanah kiṃcid dvitīyaṃ sprśate 'ṇv api*

When the mutable mind sets in the state of sleep, no second entity whatsoever touches at all the seeing Self, because the latter is immutable. [Chapter 4 – Verse 47]

## Chapter 4 - Verse 48 - Introduction

सोऽयं कूटस्थ-ज्ञानमूर्तिरात्मा ।

*so 'yaṃ kūṭastha-jñāna-mūrtir ātmā*

This Self is of the nature of immutable consciousness. [Introduction – Chapter 4 – Verse 48]

## Chapter 4 - Verse 48

यथा प्राज्ञे तथैवायं स्वप्नजागरितान्तयोः ।  
पश्यन्नप्यविकारित्वाद् द्वितीयं नैव पश्यति ॥ ४८ ॥

*yathā prājñe tathaiṣāyaṃ svapna-jāgaritāntayoḥ  
paśyann apy avikāritvād dvitīyaṃ naiva paśyati*

As in the case of sleep, so also in the states of dream and waking, the Self, though seeing, never sees a second entity because it is immutable. [Chapter 4 – Verse 48]

## Chapter 4 - Verse 49

एवं ज्ञानवतो नास्ति ममाहं-मतिसंश्रयः ।  
भास्वत्प्रदीपहस्तस्य ह्यन्धकार इवाग्रतः ॥ ४९ ॥

*evaṃ jñānavato nāsti mamāhaṃ-mati-saṁśrayaḥ  
bhāsvat-pradīpa-hastasya hy andhakāra ivāgrataḥ*

For one who has the knowledge [of the Self] thus, there is no sense of "I" and "mind", in the same way as there is no darkness in front for one who is carrying a lighted lamp in his hand. [Chapter 4 – Verse 49]



## Chapter 4 - Verse 50

तत्र दृष्टान्तः ।

आ प्रबोधाद्यथाऽसिद्धिः द्वैतादन्यस्य वस्तुनः ।  
बोधादेवमसिद्धत्वं बुद्ध्यादेः प्रत्यगात्मनः ॥ ५० ॥

*tatra dṛṣṭāntaḥ*

*ā prabodhād yathā 'siddhir<sup>1</sup> dvaitād anyasya vastunaḥ  
bodhād evam asiddhatvaṁ buddhy-ādeḥ pratyagātmanah*

Here is an example. [Introduction]

Just as before enlightenment the Self which is different from [the world of] duality is not known, even so after enlightenment of the Self intellect, etc. are not known.  
[Chapter 4 – Verse 50]

## Chapter 4 - Verse 51 - Introduction

स एष विद्वान् हानोपादन-शून्यम् आत्मानम्  
आत्मनि पश्यन् ।

*sa eṣa vidvān hānopādāna-śūnyam ātmānam  
ātmani paśyan*

This man of enlightenment, seeing within himself the Self, not subject to acceptance or rejection, [conducts himself as follows]. [Introduction – Chapter 4 – Verse 51]

## Chapter 4 - Verse 51

सर्वमेवानुजानाति सर्वमेव निषेधति ।  
भेदात्मलाभोऽनुज्ञा स्यात् निषेधोऽतत्-स्वभावतः ॥ ५१ ॥

*sarvam evānujānāti sarvam eva niṣedhati  
bhedātma-lābho 'nujñā syāt niṣedho 'tat-svabhāvataḥ*

This man of enlightenment] accepts everything and rejects everything. Acceptance is admission of the world of duality [from the empirical standpoint] and rejection is [its denial] on account of its not being real. [Chapter 4 – Verse 51]

## Chapter 4 - Verse 52 - Introduction

सर्वस्योक्तत्वात् उपसंहारः ।

*sarvasyoktatvād upasaṁhārah*

Since everything has been stated, we come to the conclusion. [Introduction – Chapter 4 – Verse 52]

## Chapter 4 - Verse 52

परमार्थात्मनिष्ठं यत् सर्ववेदान्तनिश्चितम् ।  
तमोऽपनुद्धि यज्ज्ञानं तदेतत्कथितं मया ॥ ५२ ॥

*paramārthātma-niṣṭham yat sarva-vedānta-niścitam  
tamopanud dhiyām jñānam tad etat kathitam mayā*

The knowledge of the real Self, which has been ascertained as the purport of the entire Vedanta and which destroys the darkness of ignorance, has been stated by me. [Chapter 4 – Verse 52]

## Chapter 4 - Verse 53 - Introduction

एतावदिहोक्तम् ।

नेहात्मविन्मदन्योऽस्ति न मत्तोऽज्ञोऽस्ति कश्चन ।  
इत्यजानन् विजानाति यस्स ब्रह्मविदुत्तमः ॥ ५३ ॥

*etāvadihoktam*

*nehātma-vin mad-anyo 'sti na matto 'jño 'sti kaścana  
ity ajānan vijānāti yas sa brahma-vid uttamah*

So much has been stated here [Introduction]

“Here, there is no other knower of the self than I; there is no other ignorant person than I” - He who realises thus without knowing it [Through Subject Object distinction] is the best among the knowers of Brahman. [Chapter 4 – Verse 53]

## Chapter 4 - Verse 54 - Introduction

"एवमात्मानं ज्ञात्वा किं प्रवर्तितव्यम्। उत  
निवर्तितव्यम्। आहोस्वित् मुक्तप्रग्रहता ?" इति। उच्यते।

*evam ātmānaṃ jñātvā kiṃ pravartitavyam uta  
nivartitavyam āhosvin mukta-pragrahateti. ucyate*

[The opponent asks] "That having known the Self, should he perform deeds [enjoined by scripture] or abstain from them? Or is he free from all restraints?" We reply as follows.  
[Introduction – Chapter 4 – Verse 54]

## Chapter 4 - Verse 54

ज्ञेयाभिन्नमिदं यस्मात् ज्ञेयवस्त्वनुसार्यतः ।  
न प्रवृत्तिं निवृत्तिं वा कटाक्षेणापि वीक्षते ॥ ५४ ॥

*jñeyābhinnam idaṃ yasmāj jñeya-vastv-anusāryataḥ  
na pravṛttiṃ nivṛttiṃ vā kaṭākṣeṇāpi vīkṣate*

Since this [knowledge], not being different from what is known, is in conformity with the known reality, [the man of wisdom] does not even glance at the path of action or that of renunciation. [Chapter 4 – Verse 54]

## Chapter 4 - Verse 55 - Introduction

कुत एतत् ज्ञेयाभिन्नमिति ? यतः ।

*kuta etaj jñeyābhinnam iti. yataḥ*

[It may be asked:] "How is this [knowledge] not different from its object?" It is for this reason.  
[Introduction – Chapter 4 – Verse 55]

## Chapter 4 - Verse 55

प्रागात्मबोधाद्धोऽयं बाह्यवस्तूपसर्जनः ।  
प्रध्वस्ताखिलसंसार आत्मैकालम्बनः श्रुतेः ॥ ५५ ॥

*prāgātma-bodhād bodho 'yaṁ bāhya-vastūpasarjanaḥ  
pradhvastākhila-saṁsāra ātmaikālambaṇaḥ śruteḥ*

Before the attainment of Self-knowledge, this knowledge is directed to external objects. But after the destruction of the entire world of bondage through Sruti, the Self alone is its support.  
[Chapter 4 – Verse 55]

## Chapter 4 - Verse 56 - Introduction

एवं अवगतपरमार्थतत्त्वस्य न शेषशेषिभावः,  
तत्कारणस्य उत्सारितत्वात् इत्याह ।

*evam avagata-paramārtha-tattvasya na śeṣa-śeṣi-bhāvas  
tat-kāraṇasyotsāritatvād ity āha*

Thus, for one who has known the highest reality, there is no subservience to scriptural injunction, because the cause thereof has been removed. This is what is stated. [Introduction – Chapter 4 – Verse 56]

## Chapter 4 - Verse 56

वास्तवेनैव वृत्तेन निरुणद्धि यतो भवम् ।  
निवृत्तिमपि मृद्नाति सम्यग्बोधः प्रवृत्तिवत् ॥ ५६ ॥

*vāstavenaiva vṛttena niruṇaddhi yato bhavam  
nivṛttim api mṛdnāti samyag-bodhaḥ pravṛtti-vat*

Since right knowledge, by revealing the reality as it is, destroys Transmigratory existence, it removes the path of abstinence also in the same way as [it removes] the path of action. [Chapter 4 – Verse 56]

### Chapter 4 - Verse 57

सकृदात्मप्रसूत्यैव निरुणद्धयखिलं भवम् ।  
ध्वान्तमात्रनिरासेन न ततोऽन्यान्यथामतिः ॥ ५७ ॥

*sakṛd ātma-prasūtyaiva niruṇaddhy akhilaṁ bhavam  
dhvānta-mātra-nirāseṇa na tato 'nyānyathā-matiḥ*

[This knowledge], even as it arises once, destroys the entire transmigratory existence by removing ignorance completely. Misapprehension does not exist as something separate from it, [and so it is also removed at the same time]. [Chapter 4 – Verse 57]

### Chapter 4 - Verse 58

देशकालाद्यसम्बन्धात् देशादेर्मोहकार्यतः ।  
नानुत्पन्नमदग्धं वा ज्ञानमज्ञानमस्त्यतः ॥ ५८ ॥

*deśa-kālādy-asambaddhād deśāder moha-kāryataḥ  
nānutpannam adagdham vā jñānam ajñānam asty ataḥ*

Since place and time are the effects of delusion (i.e. ignorance), [the Self] is not related to place and time; and so there is no knowledge which is unoriginated and there is no ignorance which is not yet burnt. [Chapter 4 – Verse 58]

### Chapter 4 - Verse 59

सम्यग्ज्ञानशिखिप्लुष्ट-मोहतत्कार्यरूपिणः ।  
सकृन्निवृत्तेर्बाध्यस्य किं कार्यमवशिष्यते ॥ ५९ ॥

*samyag-jñāna-śikhi-pluṣṭa-moha-tat-kārya-rūpiṇaḥ  
sakṛn nivṛtter bādhyasya kiṁ kāryam avaśiṣyate*

What remains to be done by a person who has burnt ignorance and its effects through the fire of right knowledge, inasmuch as what has to be sublated has been removed at once?  
[Chapter 4 – Verse 59]

## Chapter 4 - Verse 60 - Introduction

वास्तवेनैव वृत्तेन अविद्यायाः प्रध्वस्तत्वात् न  
किञ्चिदवशिष्यते इत्युक्तः परिहारः । अथापरः  
साम्प्रदायिकः ।

*vāstavenaiva vṛttenāvidyāyāḥ pradhvastatvān na  
kiṁcid avaśiṣyata ity uktaḥ parihāraḥ. athāparas  
sāmpradāyikaḥ*

Just as the trembling caused by the illusory snake does not leave the person even though [the illusion of] the snake has been removed, even so the effect of delusion (i.e. avidya) does not leave the knower of the Self even though all delusion has been destroyed. [Introduction – Chapter 4 – Verse 60]

## Chapter 4 - Verse 60

निवृत्तसर्पः सर्पोत्थं यथा कम्पं न मुञ्चति ।  
विध्वस्ताखिलमोहोऽपि मोहकार्यं तथात्मवित् ॥ ६० ॥

*nivṛtta-sarpas sarpottham yathā kampaṁ na muñcati  
vidhvastākhila-moho 'pi moha-kāryam tathātma-vit*

Just as the trembling caused by the illusory snake does not leave the person even though [the illusion of] the snake has been removed, even so the effect of delusion (i.e. avidya) does not leave the knower of the Self even though all delusion has been destroyed. [Chapter 4 – Verse 60]



## Chapter 4 - Verse 61 - Introduction

यतः प्रवृत्तिबीजम् उच्छिन्नं, तस्मात् ।

*yataḥ pravṛtti-bījam ucchinnaṁ tasmāt*

Since the seed of further action has been destroyed, therefore [we say the following]  
[Introduction – Chapter 4 – Verse 61]

## Chapter 4 - Verse 61

तरोरुत्खातमूलस्य शोषेणैव यथा क्षयः ।

तथा बुद्धात्मतत्त्वस्य निवृत्त्यैव तनुक्षयः ॥ ६१ ॥

*taror utkhāta-mūlasya śoṣeṇaiva yathā kṣayaḥ*

*tathā buddhātma-tattvasya nivṛttyaiva tanu-kṣayaḥ*

Just as the destruction of an uprooted tree takes place only through the process of withering away, even so the destruction of the body of the one who has known the Self takes place only through the removal [of prarabdha-karma]. [Chapter 6 – Verse 61]



## Chapter 4 - Verse 62 - Introduction

अथालेपकपक्ष-निरासार्थमाह ।

*athālepaka-pakṣa-nirāsārtham āha*

Now in order to refute the view that the knower of Brahman is free from sin [even if he performs sinful act], the following is said. [Introduction – Chapter 4 – Verse 62]

## Chapter 4 - Verse 62

बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ ६२ ॥

*buddhādvaita-sa-tattvasya yatheṣṭācaraṇam yadi  
śunām tattva-dṛśām caiva ko bhedo 'śuci-bhakṣaṇe*

If a person who has realized the non-dual reality could behave as he liked, then what is the difference between a dog and the seer of truth in respect of eating what is prohibited? [Chapter 4 – Verse 62]

## Chapter 4 - Verse 63 - Introduction

"कस्मान्न भवति ?" यस्मात् ।

*kasmān na bhavati. yasmāt*

[It may be asked:] "Why is it not possible?" It is for the following reason. [Introduction – Chapter 4 – Verse 63]

### Chapter 4 - Verse 63

अधर्माज्जायतेऽज्ञानं यथेष्टाचरणं ततः ।  
धर्मकार्ये कथं तत्स्यात् यत्र धर्मोऽपि नेष्यते ॥ ६३ ॥

*adharmāj jāyate 'jñānaṃ yatheṣṭācaraṇaṃ tataḥ  
dharma-kārye katham tat syād yatra dharmo 'pi neṣyate*

From demerit arises ignorance, and from the latter, unrestrained conduct. How is unrestrained conduct possible in the state which is the result of merit, wherein even righteousness is not desired? [Chapter 4 – Verse 63]

### Chapter 4 - Verse 64

प्रत्याचक्षाण आहातो यथेष्टाचरणं हरिः ।  
"यस्य सर्वे समारम्भाः" "प्रकाशं चे"ति सर्वदृक् ॥ ६४ ॥

*pratyācakṣāṇa āhāto yatheṣṭācaraṇaṃ hariḥ  
"yasya sarve samārambhāḥ" "prakāśaṃ ce" ti sarva-dṛk*

So, the omniscient Hari who has repudiated unrestrained conduct has said, "He whose all works," and "Light." [Chapter 4 – Verse 64]

## Chapter 4 - Verse 65

तिष्ठतु तावत् सर्वप्रवृत्तिबीजघस्मरं  
ज्ञानं, मुमुक्ष्ववस्थायामपि न सम्भवति  
यथेष्टाचरणम् । तदाह ।

"यो हि यत्र विरक्तः स्यान्नासौ तस्मै प्रवर्तते ।  
लोकत्रयविरक्तत्वान्मुमुक्षुः किमितीहते" ॥ ६५ ॥

*tiṣṭhatu tāvat sarva-pravṛtti-bīja-ghasmaram  
jñānam mumukṣv-avasthāyām api na sambhavati  
yatheṣṭācaraṇam. tad āha*

*“yo hi yatra viraktaḥ syān nāsau tasmai pravartate  
loka-traya-viraktatvān mumukṣuḥ kim itihate”*

Apart from the states of knowledge destructive of the cause of all activities, even in the state of longing for liberation, unrestrained conduct does not take place. This is stated as follows.  
[Introduction - Chapter 4 – Verse 65]

"A person does not try to attain anything in which he has lost interest. Why should a person longing for liberation make any effort at all, as he has lost interest in all the three worlds?"  
[Chapter 4 – Verse 65]

## Chapter 4 - Verse 66

तत्र दृष्टान्तः ।

"क्षुधया पीडयमानोऽपि न विषं ह्यत्तुमिच्छति ।  
मिष्टान्नध्वस्ततृड् जानन् नामूढस्तज्जिघत्सति" ॥ ६६ ॥

*tatra drṣṭāntaḥ*

*“kṣudhayā pīḍyamāno ’pi na viṣam hy attum icchati  
miṣṭānna-dhvasta-trṣḍ jānan nāmūḍhas taj jighatsati*

In this context the following example [may be given]. [Introduction]

"Indeed, no one likes to eat poison even if tormented by hunger. So, none but an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweetmeats."  
[Chapter 4 – Verse 66]

## Chapter 4 - Verse 67 - Introduction

यतोऽवगत-परमार्थतत्त्वस्य यथेष्टाचरणं  
न मनागपि घटते । मुमुक्षुत्वेऽपि च तस्मात् ।

*yato 'vagata-paramārtha-tattvasya yatheṣṭācaraṇam  
na manāg api ghaṭate mumukṣutve 'pi ca tasmāt*

Since unrestrained conduct is not at all possible in the case of one who has known the ultimate reality and also in the case of one who is the seeker of liberation, therefore [we say the following]. [Introduction - Chapter 4 – Verse 67]

## Chapter 4 - Verse 67

रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु ।  
कुतः शाड्वलता तस्य यस्याग्निः कोटरे तरोः ॥ ६७ ॥

*rāgo liṅgam abodhasya citta-vyāyāma-bhūmiṣu  
kutaḥ śāḍvalatā tasya yasyāgniḥ koṭare taroḥ*

Desire for objects which fatigue the mind, is the index of ignorance. How can a tree which has fire in the hollow of its trunk grow with green foliage? [Chapter 4 – Verse 67]

## Chapter 4 - Verse 68 - Introduction

"सकलपुरुषार्थ-समाप्तिकारिणोऽस्य आत्मावबोधस्य  
कुतः प्रसूतिः ?" इति । उच्यते ।

*sakala-puruṣārtha-samāpti-kāriṇo 'syātmāvabodhasya  
kutaḥ prasūtir iti. ucyate*

[It may be asked:] "When does this knowledge of the Self, which brings about the fulfilment of all human ends, originate?" We reply as follows. [Introduction – Chapter 4 – Verse 68]

## Chapter 4 - Verse 68

अमानित्वादिनिष्ठो यो यश्चाद्वेष्ट्रादिसाधनः ।  
ज्ञानमुत्पद्यते तस्य न बहिर्मुखचेतसः ॥ ६८ ॥

*amānitvādi-niṣṭho yo yaś cādveṣṭr-ādi-sādhanah  
jñānam utpadyate tasya na bahir-mukha-cetasah*

To him who is established in virtues such as humility and who practises disciplines such as non-enmity, knowledge originates, but not to one whose mind is turned outward. [Chapter 4 – Verse 68]

## Chapter 4 - Verse 69 - Introduction

"उत्पन्ने आत्मविज्ञाने किम् अविद्याकार्यत्वात् प्रवृत्तिवत्  
निवृत्त्यात्मक- आमानित्वादयो निवर्तन्त उत न ?" इति ।  
नेति ब्रूमः । "किं कारणम् ?" निवृत्तिशास्त्र-अविरुद्ध-  
स्वाभाव्यात् । परमात्मनः, न तु नियोगवशात् ।  
"कथं तर्हि" शृणु ।

*utpanna ātma-vijñāne kim avidyā-kāryatvāt pravṛtti-  
van nivṛttyātmakāmānitvādayo nivartanta uta neti.  
neti brūmaḥ. kiṃ kāraṇam. nivṛtti-śāstrāviruddha-  
svābhāvyāt paramātmāna na tu niyoga-vaśāt.  
katham tarhi. śṛṇu*

[It may be asked:] "When knowledge of the Self has arisen, do the negative virtues such as absence of conceit cease like the positive ones, since they [too] are the products of avidya, or do they not cease?" We reply, "They do not cease." "What is the reason?" It is because the nature of the Self is such that it is not opposed to scripture which enjoins the cultivation of negative virtues, and not because of any scriptural injunction [requiring cultivation of these negative virtues]. "How is this?" Listen. [Introduction – Chapter 4 – Verse 69]

## Chapter 4 - Verse 69

उत्पन्नात्मप्रबोधस्य त्वद्वेष्टृत्वादयो गुणाः ।  
अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥ ६९ ॥

*utpannātma-prabodhasya tv adveṣṭṛtvādayo guṇāḥ  
ayatnato bhavanty asya na tu sādhana-rūpiṇaḥ*

But, in the case of one who has attained knowledge of the Self, virtues such as non-enmity make their appearance spontaneously. They are no longer the means [for an end].  
[Chapter 4 – Verse 69]

## Chapter 4 - Verse 70 - Introduction

यत एतदेवम् , अतः ।

*yata etad evam ataḥ*

This being so, it follows. [Introduction – Chapter 4 – Verse 70]

### Chapter 4 - Verse 70

इमं ग्रन्थमुपादित्सुः अमानित्वादिसाधनः ।

यत्नतः स्यान्न दुर्वृत्तः प्रत्यग्धर्मानुगो ह्ययम् ॥ ७० ॥

*imam grantham upāditsur amānitvādi-sādhanah*

*yatnataḥ syān na durvṛttaḥ pratyag-dharmānugo hy ayam*

A person who wants to study this work should, with effort, cultivate virtues like humility and should avoid bad conduct, for this work seeks to convey knowledge of the Self as it is. [Chapter 4 – Verse 70]



न दातव्यश्चायं ग्रन्थः ।

*na dātavyaś cāyaṃ granthaḥ*

This work should not be imparted [to those who are not qualified]. [Introduction – Chapter 4 – Verse 71]

Chapter 4 - Verse 71

नाविरक्ताय संसारात् नानिरस्तैषणाय च ।  
न चायमवते देयं वेदान्तार्थप्रवेशनम् ॥ ७१ ॥

*nāviraktāya saṁsārān nānirastaiṣaṇāya ca  
na cāyama-vate deyaṃ vedāntārtha-praveśanam*

To one who has not developed dispassion to the worldly life, who has not given up desire, and who does not practise restraint, this introduction to the meaning of the Vedanta should not be given. [Chapter 4 – Verse 71]

Chapter 4 - Verse 72

ज्ञात्वा यथोदितं सम्यग् ज्ञातव्यं नावशिष्यते ।  
न चानिरस्तकर्मेदं जानीयादञ्जसा ततः ॥ ७२ ॥

*jñātvā yathoditaṃ samyag jñātavyaṃ nāvaśiṣyate  
na cānirasta-karmedaṃ jāniyād añjasā tataḥ*

Having properly known what has been stated [in this work], there remains nothing to be known. So, one who has not renounced actions cannot rightly understand it. [Chapter 4 – Verse 72]



## Chapter 4 - Verse 73

निरस्तसर्वकर्माणः प्रत्यक्प्रवणबुद्धयः ।

निष्कामा यतयः शान्ताः जानन्तीदं यथोदितम् ॥ ७३ ॥

*nirasta-sarva-karmāṇaḥ pratyak-pravaṇa-buddhayaḥ  
niṣkāma yatayaḥ śāntā jānantidaṁ yathoditam*

The ascetics who are calm and desireless, who have renounced all actions, and whose minds are turned inward, understand this teaching as it has been taught. [Chapter 4 – Verse 73]

## Chapter 4 - Verse 74

श्रीमच्छङ्करपादपद्मयुगलं संसेव्य लब्ध्वोचिवान्

ज्ञानं पारमहंस्यमेतदमलं स्वान्तान्धकारापनुत् ।

मा भूदत्र विरोधिनी मतिरतः सद्भिः परीक्ष्यं बुधैः

सर्वत्रैव विशुद्धये मतमिदं सन्तः परं कारणम् ॥ ७४ ॥

*śrīmac-chaṅkara-pāda-padma-yugalaṁ saṁsevya labdhvōcivān  
jñānaṁ pāramahṁsyam etad amalaṁ svāntāndhakārāpanut  
mā bhūd atra virodhīnī matir ataḥ sadbhiḥ parikṣyaṁ budhaiḥ  
sarvatraiva viśuddhaye matam idaṁ santaḥ paraṁ kāraṇam*

Having properly served the lotus feet of Sri Sankara and having obtained from his this pure knowledge of the highest ascetics capable of destroying one's inner darkness, I have conveyed [this teaching]. Let there be no hostility [to this view]. Let this be examined by the wise and the good. This view is for all-round purification. The wise are the ultimate authority. [Chapter 4 – Verse 74]

सुभाषितं चार्वापि नामहात्मनां  
दिवाकरो नक्तदृशामिवामलः ।  
प्रभाति भात्येव विशुद्धचेतसां  
निधिर्यथापास्ततृषां महाधनः ॥ ७५ ॥

*subhāṣitaṃ cārv api nāmahātmanām  
divākaro nakta-dṛśām ivāmalah  
prabhāti bhāty eva viśuddha-cetasām  
nidhir yathāpāsta-tṛṣām mahā-dhanah*

What is well-spoken and pleasing does not illumine the minds of the ignoble in the same way as the pure sun does not shine to the animals of the night. But it is certainly illuminating to men of pure minds, even as the golden treasure shines to those who have renounced their desire for wealth. [Chapter 4 – Verse 75]

## Chapter 4 - Verse 76

विष्णोः पादानुगां यां निखिलभवनुदं शङ्करोऽवाप योगात्  
सर्वज्ञं ब्रह्मसंस्थं मुनिगणसहितं सम्यग्भ्यर्च्य भक्त्या ।  
विद्यां गङ्गामिवाहं प्रवरगुणनिधेः प्राप्य वेदान्तदीप्तां  
कारुण्यात्तामवोचं जनिमृतिनिवहध्वस्तये दुःखितेभ्यः ॥७६॥

*viṣṇoḥ pādānugām yām nikhila-bhava-nudam śaṅkaro 'vāpa yogāt  
sarvajñam brahma-samstham muni-gaṇa-sahitam samyag abhyarcya bhaktyā  
vidyām gaṅgām ivāham pravara-guṇa-nidheḥ prāpya vedānta diptām  
kāruṇyāt tām avocaṁ jani-mṛti-nivaha-dhvastaye duḥkhitebhyah*

Just as Sankara (Siva) obtained through His power of yoga Ganga which emanates from the feet of Visnu and which purifies the entire world, even so Sankara obtained through his power of yoga the knowledge which reveals the abode of Visnu and which destroys the entire world of bondage. Having duly worshipped with devotion the omniscient Sankara, who is ever-established in Brahman, who is surrounded by a host of sages, I obtained from him a treasure of excellent qualities, the knowledge revealed by the Vedanta, even as bhagiratha obtained from Sankara (Siva) the Ganga spoken about in Sruti; and I have declared it out of compassion for the benefit of the suffering people so that the course of innumerable births and deaths may be put an end to. [Chapter 4 – Verse 76]

वेदान्तोदरवर्ति भास्वदमलं  
ध्वान्तच्छिदस्मद्धियो  
दिव्यं ज्ञानमतीन्द्रियेऽपि  
विषये व्याहन्यते न क्वचित् ।  
यो नो न्यायशलाकयैव निखिलं  
संसारबीजं तमः  
प्रोत्सार्याविरकार्षीद् गुरुगुरुः  
पूज्याय तस्मै नमः ॥ ७७ ॥

*vedāntodara-varti bhāsvad amalam  
dhvānta-cchid asmad dhiyo  
divyam jñānam atīndriye 'pi viṣaye  
vyāhanyate na kvacit  
yo no nyāya-śalākayaiva nikhilam  
saṁsāra-bijam tamah  
protsāryāvirakārṣid<sup>1</sup> guru-guruh  
pūjyāya tasmai namaḥ*

I offer obeisance to the revered Teacher of teachers who, by the stick of reasoning alone, removed ignorance which is the seed of the entire transmigratory existence and who revealed to us the knowledge bright and pure which abides in the interior of the Vedanta, which destroys the darkness in our intellects, which is self-luminous, and which is nowhere sublated inasmuch as it reveals the supersensible reality. [Chapter 4 – Verse 77]

सम्बन्धोक्तिरियं साध्वी प्रतिश्लोकमुदाहृता ।

नैष्कर्म्यसिद्धेर्ज्ञात्वेमां व्याख्यातासौ भवेद्-ध्रुवम् ॥ ७८ ॥

The Sambandhokti (i.e. the prose elucidation which explains the link between the verses) which is attached to every verse is good. After studying it, one may, undoubtedly, become a commentator on the Naishkarmya siddhi. [Chapter 4 – Verse 78]